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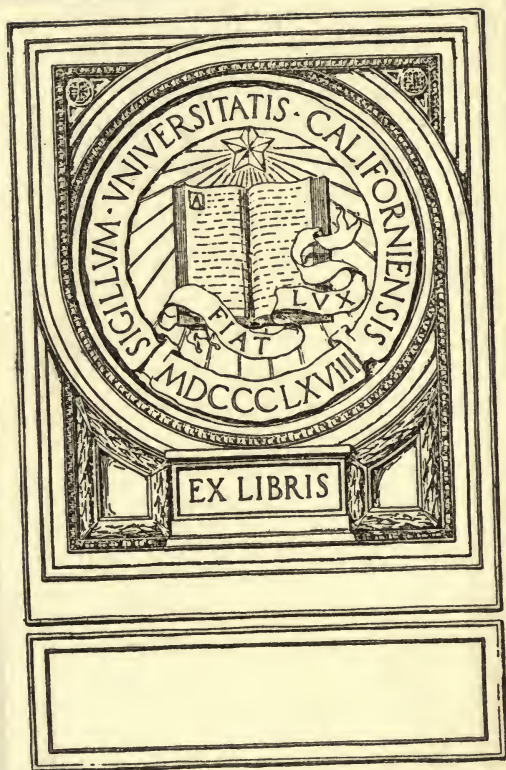
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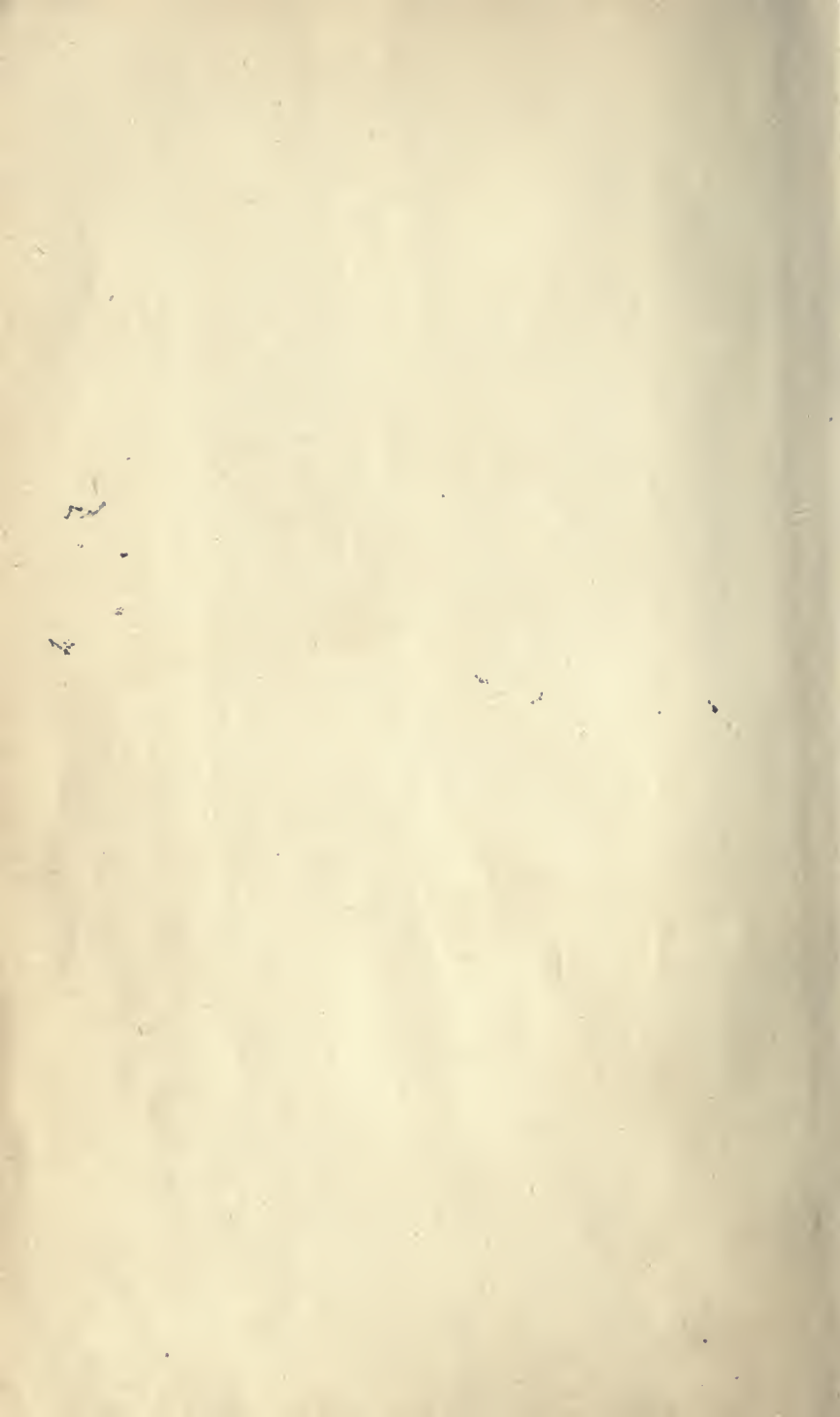
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LONDON :
SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE
NEW YORK : THE MACMILLAN COMPANY

1920

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TERMS OF REFERENCE

“To consider and report upon the ways in which the Clergy, Churchworkers, and Church-people generally can best co-operate with the State in all matters concerning the social life of the community.”

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THE CHURCH AND SOCIAL SERVICE

I.

INTRODUCTION.

- (a) *The Object of the Inquiry.*
- (b) *The Church a Brotherhood.*
- (c) *The Spiritual Nature of Social Work.*

(a) *The Object of the Inquiry.*

YOUR GRACE,

1. We have held twelve meetings, and have heard verbal evidence from witnesses representing different aspects of social service. We have considered written statements kindly furnished to us by men and women of proved experience both in Church and State; and have also examined certain documents and memoranda which we felt would be useful in helping us to make the inquiry upon which we have entered at your request.

2. We could, without doubt, obtain further information upon the whole subject. But we believe it to be essential that we should offer you a Report as early as possible, in view of the urgent need of practical action, and of the reconstruction of our whole social life which is now in progress.

3. The terms of reference which you gave us were as follows :

“To consider and report upon the ways in which Clergy, Churchworkers and Churchpeople generally can best co-operate with the State in all matters concerning the social life of the community.”

4. We shall, in the course of our Report, have certain recommendations to make with regard to each of the three classes indicated in these terms of reference. But we think it important that at the very outset of our work we should explain the general attitude from which we approach the subject as a whole.

(b) *The Church a Brotherhood.*

5. We understand that in appointing us as a Committee to inquire into certain aspects of social service, Your Grace had in view the Report of the Archbishops' Fifth Committee of Inquiry, *Christianity and Industrial Problems*,* and that you wished our work to have some relation to the work of that

Committee. We desire, therefore, in commencing, to associate ourselves with the statement of Christian principles and their social application which that Report contains.* In accordance with the spirit of that Report we would lay stress on "the twin principles of human value and human comradeship" as "the master keys of true progress." But most of all we wish to assert our strong conviction that the Christian Church—that is, the community of Christian disciples—has as such a corporate responsibility for seeing that all members of society have the opportunity of a good life. To quote the words used by the Fifth Committee—"The Church, in short, is a society which must insist upon the obligation of its members to maintain the distinctive standard of social ethics revealed to men in the New Testament. It should not merely preach brotherhood; it should be a brotherhood."† And again, to borrow the quotation, a few lines lower down, from the Report of the Lambeth Conference of 1897—"The Christian community as a whole is morally responsible for the character of its own economic and social order."‡)

(c) *The Spiritual Nature of Social Work.*

6. We are, of course, aware of the view held in many quarters that "social work" is not the proper work of the Church; in brief, that it is not "spiritual." We do not agree with this view. Indeed, we desire to affirm precisely the opposite. We believe that as Christ came to save, so the mission of the Church is a mission of salvation, a salvation which includes both body and soul. We believe that as Christ came that men might have life, and might have it more abundantly, so the Church should itself be the messenger and herald of life in the largest sense. Christ said, "I am the Light of the world," and He taught men to love God and their neighbour as He loved them. In the same way the Church should be the bringer of life and light and love. It should not only heal those that are diseased, but fill with joy the ordinary labour and recreation and everyday business of men. In other words, Christian action, to be worthy of the name, must be social action, and social action of such a kind as shall in each age be best adapted to meet the needs of the age. Further, it must be not only the action of individual Christians, important as that is, but of the Christian Society as such. All Churchworkers and Churchpeople, if they are to carry out the teaching of the Gospels, must support whatever tends to improve the welfare of the community. The community which is the Church must serve and help that other community which is the Nation. In such service Churchmen and Roman Catholics and Free Churchmen can and should unite, so that the efforts of all who

* *Christianity and Industrial Problems*, pp. 3-25.

† *Ib.* p. 20.

‡ *Ib.* p. 21.

call themselves Christians may be directed to a single end. Indeed, through social work we may come nearer to a reunion of the Christian body.

7. It is, we believe, the failure to recognise the social implications of the Gospel, and the false distinction between spiritual and material, to which this failure leads, that is responsible for the frequent indifference of the Church to social progress. We believe that the time has passed when the charge of indifference is generally true. But there is no doubt that there still lingers among some clergy and Churchpeople the feeling that complete sympathy with those whose conditions ought to be improved is "dangerous," and not quite "respectable."

8. On the other hand, while the practice of the Church has been inconsistent and inadequate, history certainly shews us that from the first the Church has accepted secular work as, in principle, included in the Divine commission. The very appointment of Deacons in the earliest days to attend to the daily ministrations of the widows indicates this. We do not mean that there was not here an allocation of particular tasks to particular "ministries," but the principle was admitted that the Church was responsible for the due ministration being given to the widows concerned. So, again, in the Middle Ages, the Church was extraordinarily many-sided in its activities. It had not only to do with the "worship" of the people, but with their civil affairs, their health, their wealth, their poverty, and their amusements. The Church was, in a very true sense, the mother of the Arts, music, painting, drama. It was the centre of the education of the people, of their religion and, generally, of their life. We may, perhaps, draw special attention to the place occupied in our own country not many generations back by the parish parson. An examination of mediæval, and even more modern,* records shews that in civil as well as "religious" affairs he was, in no small number of instances, the leader of the parish. Great duties were vested in him. Large funds were entrusted to him. He was an administrator in his own person of secular business on a considerable scale. And this business had been committed to him as the parish officer, because of the confidence which had come to be reposed in that officer after an experience lasting a very long time. Further, it is to be observed that the parson is, or was, thus trusted, because of his position as officer of the *parish*. This last point might appear to have little importance at first

* As a modern instance it is interesting to note that the great West Riding Miners' Permanent Relief Fund was started in 1877 by the Rev. H. J. Day, M.A., then Rector of Barnsley. Mr. Day was chairman till he ceased to be Rector; and ever since the Rector of Barnsley has acted as Vice-President and a regular acting chairman of its meetings, until ten years ago when the arrangement ceased, not because the miners did not wish it to continue, but because a new Rector found himself unable to serve.

sight. Yet its real and potential importance is considerable, for it introduces the vital matter of the parochial system. The Church has something quite unique in the matter of organisation. As Dr. Burge said recently, in a letter addressed by him when Bishop of Southwark to the clergy of South London—"She is established in every parish of the land, and our land is all parishes; whether we like it or not, however difficult or unpromising the work and the prospect may be, she must be there. That is to say, we offer a system which may provide in every parish throughout the country an incumbent and his staff of Churchworkers. There they all are ready, not simply to 'proselytise,' but to help to promote the well-being of the parish, and this well-being, so the principles of our religion declare, implies the welfare of the whole man—body, mind and spirit."

9. We would refer again to the sentence already quoted from the Report on *Christianity and Industrial Problems*—"The Church is a society which must insist upon the obligation of its members to maintain the distinctive standard of social ethics revealed to men in the New Testament. It should not merely preach brotherhood; it should be a brotherhood." What is to be the relation of this Church, this *brotherhood*, to the social conditions and problems of the present day?

II.

SOME PARTICULARS OF SOCIAL SERVICE.

- (a) *Social Conditions and the Church.*
- (b) *The Growth of Legislation.*
- (c) *The Need of Salaried Agents.*
- (d) *The Need of Voluntary Agents.*
- (e) *Services employing Voluntary Agents.*
- (f) *An Example: The Period from 0-18 Years.*
- (g) *Adult Education.*
- (h) *Summary.*

(a) *Social Conditions and the Church.*

10. In what we have just said we have approached our problem from the point of view of the Church. But it will be useful to approach it also from the point of view of the actual community, in and for which the Church works. In other words, it will assist the discussion of the whole subject if we consider it, not only from the point of view of what the Church can or should do, but from the point of view of what the social conditions of the present day require or demand.

(b) *The Growth of Legislation.*

11. The history of the last few years makes it abundantly clear that a new situation has arisen; or rather that a series of

new situations have succeeded one another with startling rapidity. Since 1832, since 1870, and still more since 1914, the whole system of our social life has been changed. A vast web of new social machinery has been created. A long series of legal enactments dealing with the education, the health, the employment, the homes of the people, has been passed. The general motive of this legislation has been to secure better conditions of life for those who have not always been able to help themselves; and its general tendency has been to vest more and more power in the Community or the State, to leave less discretion, or choice, to the individual, and to shew that no individual has a right to any liberty which has been purchased at the cost of the liberty of the whole society.

(c) The Need of Salaried Agents.

12. All this new social machinery, set up by Acts of Parliament, and administered by rapidly developing Government Departments, calls for the service of official and salaried agents. We may give an example. Miss Anderson, the Principal Woman Inspector of Factories, in the Memorandum which she prepared for the Ministry of Reconstruction, at the request of the Women's Employment Committee, has much to say on the new services which are being established, and on the need of an increased supply of trained women from all classes. The chief directions in which organisation for this new supply is called for are stated to be :—(a) Midwives; (b) Home Helps; (c) Sanitary Inspectors and Health Visitors; (d) Maternity and Infant Welfare Centres for Schools for Mothers; (e) Nursery Schools and Day Nurseries; (f) Mothers' Pensions; (g) Play-centres and Playgrounds, Country Holidays; (h) Public Baths and Laundries of cottage type, with women attendants; (i) Pure clean milk supply; (j) Invalid Kitchens; (k) Superintendents and Forewomen in Factories; (l) Care Committee organisers; Boys' and Girls' Club organisations; (m) Police Women and Women Patrols; (n) Probation Officers; (o) Orderlies in Hospitals.

13. Of what character will these inspectors and organisers and superintendents and visitors and officers and agents of all kinds be? By what spirit will they be informed? It is obviously of the highest importance that such agents should be women (or men) who do their work with the right spirit, not simply as the salaried officials of the Board or Ministry which employs them, but as the willing servants of the community, and loyal and devoted co-operators for the common wealth, or the common good. Undiluted bureaucracy is soulless. In the service of the State, especially the salaried service, we want above all else to retain the spirit of the volunteer. We believe that the Church could do much by proclaiming the great opportunities for Christian service which

such work provides. We should wish it to call upon men and women with the highest ideals to enter the public service, and to shew those enrolled in that service that the voluntary spirit is fortified and maintained, best of all, by the inspiration of the Christian religion.

(d) *The Need of Voluntary Agents.*

14. But it is not only the service of salaried officials that the new legislation summons to the assistance of the State. A vast number of unpaid volunteers—volunteers, that is, in the strict sense of the word—are required. And it is with these that we as a Committee are, as is natural, more closely concerned. We may, therefore, suitably deal with them in somewhat fuller detail.

(e) *Services Employing Voluntary Agents.*

15. Apart from temporary Food Committees, War Savings Committees, etc., the following Departments of State are engaged in directing social services which employ voluntary workers :

(1) The Ministry of Pensions, through local War Pensions Committees.

(2) The Ministry of Labour, through local Advisory Committees on both adult and juvenile employment.

(3) The Ministry of Health : (1) through County and Borough Councils, in Infant Welfare Work and Tuberculosis work ; (2) through local Boards of Guardians on the Poor Law side ; (3) and through National Health Insurance Committees.

(4) The Board of Education, through local Education Authorities using School Managers and Care Committees.

16. These departments cover, in some way or other, the whole period of life from infancy to old age. Thus :—

The Period of Infancy (0 to 5 years) comes under the Maternity and Child Welfare Act, 1918. The central State department is the Ministry of Health ; and the local authority is the Borough Council.

The Child at School (5 to 14 years) is the subject of the Education Act, 1918, the Education (Provision of Meals) Act, 1906, the Education (Administrative Provisions) Act, 1907, and the Children Act, 1908. The central State department is the Board of Education ; and the local authority is the Education Committee, acting through School Managers and School Care Committees, etc.

The Period of Adolescence (14 to 18 years) is dealt with by the Education Act, 1918, sections 10 and 17, the Labour Exchanges Act, 1909, and the Choice of Employment Act, 1910. The central State departments are the Board of Edu-

cation and the Ministry of Labour; and the local authorities are the Education Committee and the local Advisory Committees on Juvenile Employment.

Adult Life comes under the operations of the Labour Exchanges Act, 1909, the Trade Boards Acts, 1909 and 1918, the War Pensions Acts and Regulations.* The central State departments are the Ministry of Labour, the Ministry of Pensions, and the Ministry of Health. The local authority for the Poor Law is the Board of Guardians.

Old Age is dealt with by the Old Age Pensions Acts. The central State department is the Ministry of Health. The local authority is the Statutory Committee of the County or County Borough Council.

17. This list is not exhaustive, but it is obvious that in all the services indicated above there is considerable scope for the volunteer worker. The element of assistance is, no doubt, present in most of the activities controlled by the different Ministries of Pensions, Labour and Health, and by the Board of Education. But in none (except possibly in Poor Law work) is it the main issue. The essential aim is always prevention rather than cure, or the removal of hindrances to the good life; and this, involving personal, individual and educational work, and the exercise of the spirit of neighbourliness, calls for the service of volunteers. Special emphasis is laid on home visiting. The Church, through her parochial system of district visiting, can reach every home. If the Church's visitors were trained in the details of the various specialised services, they could undertake the State work—at any rate for families already regularly visited—linking it on to their definitely Church visiting. In this way they would prevent the multiplication of visitors, already a serious difficulty in towns, and would the more easily win acceptance for the standard of life which the community has set because the advice offered would be that of a known friend.

(f) *An Example: The Period from 0-18 Years.*

18. It may be useful to give more particular examples of what might be done in the period from 0 to 18 years—that is to say, the period which has formed the main province of "reconstruction" legislation. This period, if only because of the close connection between the Church and Education, may be considered to a special degree as the concern of the Church.

19. There is, first of all, under the Maternity and Child Welfare Act, 1918, the work which may be done by voluntary

* It may be well also to note possible or proposed legislation with regard to Public Assistance (Reform of the Poor Law); and to such institutions as the Joint Industrial Councils recommended in the Whitley Report.

workers for Infant Welfare Centres and Schools for Mothers. The essence of the work lies in the adoption by the mothers of the medical and hygienic advice given at the centres and in their carrying it out in the home. Obviously, there is great scope here both for the expert visitor and the ordinary friendly visitor with common sense. Many parishes employ a parish nurse. If care is taken to see that she has full nursing training, preferably with the Central Midwives Board Certificate in addition, there is no reason why she should not be used as the recognised health Visitor. Indeed, if we may judge from a recommendation in the Local Government Board's Report on Maternity and Child Welfare, such use is much desired. "The co-operation between a local authority which is carrying out a scheme and the voluntary agencies working in its district must be as close as possible if the full value of the voluntary effort is to be obtained." *

20. Legislation from 1906 onwards has tended to make the elementary school the centre for relief and remedial work in order, in the words of the 1906 Act, that the children may be "fit to profit" by the instruction given. Poor Law reform may remove the actual relief work of the provision of meals and free medical treatment to the Public Assistance Committee, but there will still remain much educational work in the homes if medical inspection is to be followed up by treatment and all hindrances to the educational work in school are to be removed, while all that is summed up in "after-care" is intimately the affair of the school. Managers of schools, both provided and non-provided, and members of children's care committees have, through the children, an easy and pleasant approach to the friendship of the family. The value of such voluntary work is cordially recognised in the Annual Report for 1915 of the Chief Medical Officer of the Board of Education. "Notwithstanding the many and diverse claims evoked by the war, there is abundant evidence in the Reports of the School Medical Officers that excellent work has again been accomplished by voluntary agencies in matters concerning the well-being of children in attendance at Public Elementary Schools. . . . I am satisfied as to the extreme value of this co-operation between the voluntary and paid worker in the sphere of child welfare, and the services of such voluntary agencies is most warmly appreciated."

21. The day continuation classes, made compulsory by the 1918 Act, from 14 to 16, and later on to 18 years, will, when

* Special Report of the Local Government Board on Maternity and Child Welfare (1917). Page v.

† Annual Report for 1915 of the Chief Medical Officer of the Board of Education. Cmd. 8338. Page 9.

the appointed day* comes, bring the period of adolescence under the purview of the State.

The "young person" will be for seven or eight hours a week under discipline. Club work and after-care work generally will be in some respects easier; for the educational work in clubs can be made to supplement day classes in a definite scheme. But it is obvious that the whole of this work will call for a very large increase in the supply of teachers. The methods by which the Church can co-operate with the State best have already been fully considered by a Committee appointed by the National Society, with the Bishop of Norwich as chairman. We would draw particular attention to the recommendation in that Committee's Report† that the Church should appeal to all who have any knowledge, or culture, to offer their services as teachers in the new continuation schools, making the need known and sounding the call both centrally and through the different diocesan authorities.

22. Again, under section 17 of the same Act, wide powers are given to local Education Authorities enabling them to assist all forms of educational activity. Education has now been declared not to be solely a matter of class-room instruction. Indeed the hours of leisure are considerably more numerous than the hours spent in school. It is of first rate importance that this leisure should be properly used. A great development of social training among young persons may be looked for under the new Act. But it is impossible to secure this development unless men and women can be found who are willing to undertake the work. We hope that such men and women will be found, and we believe that social training of this kind is a form of work which is much to be commended to Churchpeople. The field is so wide and so varied that there is room not merely for the expert and the specialist, but for everyone who has a genuine desire to help young people, and is prepared to devote a certain amount of time to this service with regularity.

23. In this connection we would draw attention to the operations of the Juvenile Organisations Committee, which works in connection with the Board of Education. It has already set up some 120 local committees all over the country. The business of these committees is to bring together the various organisations concerned with the recreation and the social and physical training of children and young persons, with the object of seeing what are the needs of the respective

* Mr. Fisher stated in the House of Commons on November 19th, 1919: "The date which I have in view as that at which every local education authority should make some provision for obligatory attendance at continuation schools is . . . the autumn of 1921."

† The National Society's Special Committee's *Report on the Provision by the Church of Religious Instruction for Adolescents*, 1918 (National Society, 6d.).

areas, and of making good deficiencies. They have accomplished much effective work in surveying the requirements of their areas and the possibilities of future developments. They will probably be presenting schemes to local education authorities. We should like to see Church organisations fully represented on those committees. But, more than this, we earnestly hope that Churchmen and Churchwomen will give all the help they can, in the work which these committees do, at a time when the need for volunteers is so great, and when so much turns on whether or not the existing organisations are on sound lines and adequately manned.

24. We have taken the period from 0 to 18 years in order to give an example of possible and desirable co-operation between the Church and the statutory authorities, partly for the reason that this period, "if only because of the close connection between the Church and education, may be considered in a special degree as the concern of the Church." But the whole field of education is so wide that we cannot, in this Report, do more than touch its borders now and again. And we are the more content not to attempt this special task when we remember how much that is valuable has been recently written on the subject. We would specially call attention to (1) *The Education Act*, 1918, with notes, etc., by Sir M. Barlow and R. Holland, 1918 *; (2) *The Church's Work for "Citizens in Training."* A Report prepared for presentation to the Southwark Diocesan Conference, 1919 †; (3) The National Society's Special Committee's *Report on the Provision by the Church of Religious Instruction for Adolescents*, 1918 ‡; (4) *Christianity and Industrial Problems*, 1918.§ (See Ch. V. Education.)

(g) *Adult Education.*

25. In what we have just said we have been dealing specially with the "young person." But before we leave the subject of Education altogether, and before we close this chapter, we should like to make brief reference to the vitally important matter of Adult Education. The passing of the Education Act in 1918 was in itself valuable evidence that the country realised the need of an improved and extended education for the younger generation. But the younger generation cannot stand by itself. Its needs are the needs of the entire community. It has indeed become more and more clear that education must not end at 14 or 18 years of age, but must go on continuously if the British democracy is to be a true democracy—that is to say, if our citizens are to be fit to exercise

* National Society, 1s. 6d. † S.P.C.K., 6d.

‡ National Society, 6d. § S.P.C.K., 1s.

the duties and responsibilities of citizenship. It is this growing civic consciousness that arouses the sense of need for education ; and the necessary conclusion, to use the words of a document to which we shall shortly refer, " is that Adult Education must not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short span of early manhood, but that Adult Education is a permanent national necessary, an inseparable aspect of citizenship, and therefore should be both universal and lifelong."*

26. But if this is so, it follows also that provision must be made for such education ; that all men and women everywhere shall have the opportunity given them to realise this ideal ; that, in a word, facilities for Adult Education should be systematically and deliberately spread right through the land. The question therefore arises as to how such systematic provision can be made. It is obvious that in this Report we cannot pretend to deal with so vast a theme in parenthesis. We should, however, like to call the attention of Churchpeople generally to a very remarkable and important document just issued as the Final Report of the Adult Education Committee. This Report goes into the whole subject exhaustively, giving a history of Adult Education since 1800, explaining its nature, possibilities and requirements, and pointing out the relationships which have already been formed, and (still more) which might well be formed, between the Universities, the Local Authorities, and the State on the one hand, and the development of Adult Education on the other hand.

27. There is further one particular aspect of this Report which we should like to bring to the notice of both clergy and laity—that is, the very prominent part accorded by the Adult Education Committee to the work of voluntary organisations. At the very outset of the chapter on Voluntary Organisations and Adult Education the Committee pay the following tribute to these organisations : " It will not, we think, be denied that adult non-vocational education has owed its main inspiration and the success it has attained to voluntary organisations of various kinds, and particularly those established for educational purposes."† Here the Committee are speaking of the past. But they are equally positive with regard to the future. " Indeed, we would go so far as to say that, broadly speaking, the advance of adult education can proceed only as quickly as these agencies can stimulate, focus and organise the demand for it ; and that, in the last resort, the volume of educational activity is determined, not by the capacity of the Universities and Education authorities to provide facilities, but by the ability of organising bodies to give shape and substance to the

* Adult Education Committee Final Report, 1919. Cmd. 321. Par. 5.

† Par. 202.

demand.”* The main reason for the great importance which the Committee attach to voluntary organisations is that in a voluntary body there is “a definite point of view, a common outlook, and a common purpose which give it a corporate spirit of its own: a corporate spirit which is, perhaps, the most valuable basis for group study.” Members of voluntary associations are potential students. “They are easier to approach, because they are grouped together, than individuals outside the orbit of organised activities; they possess a social interest which is known and which will ordinarily provide a starting point for educational work.”† Again, “Voluntary agencies must be regarded as an integral part of the fabric of national education, in order to give spontaneity and variety to the work and to keep organised educational facilities responsive to the ever-widening needs of the human mind and spirit.”‡

28. Finally, by way of emphasising the great weight attached by the Adult Education Committee to voluntary organisations, we should like to give the three broad conclusions and recommendations which they lay down in the closing chapter of the report:

“(a) Broadly speaking, the advance of adult education can proceed only as quickly as voluntary agencies can stimulate, focus and organise the demand for it. In the last resort the volume of educational activity is determined not by the capacity of the universities and education authorities to provide facilities, but by the ability of organising bodies to give shape and substance to the demand. The organising work of voluntary bodies should, therefore, be maintained and developed.

“(b) It is also highly desirable that the varied and less systematic educational activities of voluntary bodies should be extended.

“(c) We suggest that voluntary associations should give fuller consideration to the needs of young adults between the age of 18 and manhood and womanhood.”§

29. We have spoken with some fulness of the relation between voluntary organisations and Adult Education, partly because we wish to express our cordial agreement with what the Report of the Adult Education Committee says upon this branch of its subject, and partly because we wish to call the attention of Churchpeople to the great field of service which this particular demand for voluntary workers opens out. The Catholic Church is, after all, the greatest voluntary organisation in existence; and it works through innumerable voluntary

* Par. 204. † Par. 205. ‡ Par. 209. § Par. 335.

organisations and associations. The Church, therefore, whether in the largest town or in the smallest hamlet, is a potential educational agent of the first importance. We earnestly hope that, in very many and very various ways, it may take part in the educational movements now going forward. We suggest that Churchpeople should themselves form groups for study of all sorts, should promote the formation of tutorial classes, study circles, conferences, and discussions, and should, in cases where they are themselves adequately instructed and equipped, offer their services as teachers, or lecturers, or leaders of study circles. To the individual Churchman or Churchwoman with special knowledge or attainments, the almost unlimited need of Adult Education and the task of stimulating and focusing intellectual interests presents opportunities of service both in town and country of quite remarkable interest and important.

(h) Summary.

30. We have spoken of the extraordinary growth of legislation which has marked the last few years. We have shewn some of the ways in which this legislation demands the help of fresh workers, paid and unpaid. We have given a brief outline of the different branches of social service, and have spoken particularly of a selected period in the life of the citizen, in order to indicate ways in which the voluntary worker may co-operate. We have said something of the opportunities which open out in the wide and varied field of Adult Education. We have not attempted anywhere to be exhaustive. But we have said enough, we hope, to shew how vast is the State's need for co-operation on the part of all its citizens. The simple statement of what is being done and what is being planned is itself a summons to action. In the chapters which follow we are to try to discover in what way the Church, if it is to be true to its principles and to the best traditions of its long history, can respond to that summons.

III.

THE CLERGY AND SOCIAL SERVICE.

- (a) Christian Principles and Social Action.*
- (b) Social Study before Ordination.*
- (c) Social Study after Ordination.*
- (d) Further Suggestions.*
- (e) The Clergyman and the Community.*

(a) Christian Principles and Social Action.

31. The primary duty of the Christian Church is to bear witness to her Master; and it is the duty of the clergy them-

selves, in a somewhat special way, to stand forth as witnesses, and to proclaim the principles which are involved in the faith committed to them. We should like, therefore, to emphasise the fact that, apart from any specific form of social activity in which they may take part, the ordinary life and daily work of a faithful clergyman have a social value of their own. He contributes to the community by being what he is; and the character of a loyal Christian priest, honestly giving himself to the service of his brothers, is a contribution which no good citizen can afford to despise. Indeed we would go further, and say that a clergyman who does his duty as pastor, as teacher, and, perhaps above all, as visitor, can do more for the social welfare of the community than any other social worker. We do not say that in actual fact the clergyman does perform a greater social service than any other member of the community. But we venture to assert that his opportunities are unique, and that in proportion as he uses those opportunities, the whole nation will be the gainer. It is his personal knowledge of his people (together with the gospel which he bears) that gives him his great potential value; and it is that personal knowledge which we should endeavour, not to supersede but, to enrich, develop and direct.

32. We should like to lay rather special emphasis on the point which we have just made. We are indeed thinking of the Clergy in connection with social service; and this fact may lead some to suppose that we wish to take the clergyman away from his special task of personal ministration to rich and poor alike in his parish, and persuade him to fill his time with the study of books on social problems, with impersonal investigations, or returns, or statistics of different kinds. We wish to deny this charge in all earnestness. No social work which left out the personal factor was ever of much value; and certainly a clergyman, who has little or no personal knowledge of, or personal intercourse with, his people is of little value or none, either as a social worker, or as a parish priest. We would therefore lay particular stress on the duty of regular personal visiting, because by it, better than by any other method, is such personal knowledge of the parishioners secured, and the spirit of friendship, fellowship and trust maintained. We believe, indeed, that such visiting should be the basis of all his outward work. "The country parson," says George Herbert,* "upon the afternoons in the weekdays takes occasion sometimes to visit in person now one quarter of his parish, now another. For there he shall find his flock most naturally as they are, wallowing in the midst of their affairs." And the same should also be true of the town parson, and the afternoons and evenings of his weekdays.

* *A Priest to the Temple*, ch. xiv.

33. Again, if it is the first duty of the Christian Church to bear witness to her Master, it is her further duty to bear witness to Christian principles in their social application. And here, once more, we would emphasise the point that, while the duty of witnessing to Christian principles in their social application is shared by the whole Church, a special responsibility is laid on the clergy. As the Report on *Christianity and Industrial Problems* says :

“ From whatever view their ministry is regarded, they may rightly be expected to take the lead in the application of the Christian Faith to social and industrial practice. To them, as priests, the ministry of reconciliation has been entrusted, and when men are really reconciled to God, they enter on that way of justice and love which leads to reconciliation among themselves. It is also evident that the two great Sacraments of the Gospel, of which as priests they are put in trust, speak of our fellowship one with another in Jesus Christ. As prophets, they take their place in the long line which began with Amos and Isaiah, and if social righteousness is not part of their scheme they are false to the best traditions of their order. Doubtless there have been, and still are, prophets among the laity ; and certainly there are good pastors who are not endowed with great prophetic gifts. But they have their special commission as ministers of the Word. They are teachers, if not prophets. They are bound to shew the relation of Christian truth to vital issues and the application of Christ's principles to the actual facts of our modern life.”*

34. This means that social study and social work are both to be looked upon as natural parts of a clergyman's vocation. We believe that a first-hand and practical knowledge of social legislation, and of the general working of the social system, will make the clergyman's indirect social action all the more effective, and extend his influence over a wider circle. Indeed, it will often be found that it is his very participation in what are known as “ social activities,” that will give him opportunities for exercising his spiritual ministry, which otherwise he would never have had. The question which we have to ask is this. How are the clergy to acquire the knowledge which is so necessary ? And how are they to qualify themselves for wise and effective participation ?

We would answer that here, also, as in the other more special departments of his ministry, the clergyman must be trained.

(b) Social Study before Ordination.

35. The idea of special training for the clergy is one which has always been slow in making its way. Sixty years ago it was thought sufficient that a young man should pass with the barest training of a theological or pastoral kind from the University to the Bishop's Palace, and thence a few days later to the parish in which he was to work. To-day the need for training is generally recognised, whether that training is given in a Theological College, or by some other method of systematic preparation under proper guidance. Even so, the special training of the clergy is ridiculously short and inadequate. Teachers go through an apprenticeship of two to three years in a Training College. Doctors, quite apart from a preliminary course of two or three years in a Medical School or University, must have received three years' training in hospital. Yet the average clergyman, at best, after a three or four years' ordinary course at a University, is only required to go through one year's special training at a Theological College or (sometimes) elsewhere.

Sixty years ago the conception of "pastoral work" was large and vague. To-day a new and deeper content has been given to the term. It is not unreasonable to suggest that a clergyman, who will inevitably be thrown into the most complex social life, shall at least have received some previous instruction on the general conditions of that life.

Once more, it has been often said of late that the economic question is, fundamentally, a religious question, and that the industrial question is a religious question. We believe this to be perfectly true. We also believe that no solution will be found in the religious sphere without adequate knowledge of the economic and industrial facts underlying the whole situation. We believe, therefore, that it is of the highest importance that the clergy, before they are ordained, should have received a grounding in the elements of economic and industrial problems, and that after they have been ordained they should continually refresh their memory and increase their knowledge by being kept, and by keeping themselves, up to date. By this we do not mean that we would simply ask for a "grounding" in the elements of industrial problems. We would ask that the clergy should learn what are the physical, mental, spiritual conditions necessary to the health of the body, mind and soul, in town or country, and how to set about getting them created or secured. Among these conditions we place such things as pure air and water, proper nourishment, schools that make education a pleasure, places of innocent recreation, places where the beauty of Nature may be seen, museums in which the mind can feed on the treasures of all parts of the world, picture galleries where examples of the finest art can be

shown. Social study conceived in this generous spirit will, we believe, help the clergy to become better servants of the community, better ministers of truth, beauty and goodness, and so better stewards of the manifold grace of God.

36. At the present time we find, as the result of careful enquiry, that there is practically no systematised teaching on social subjects to the students in our Theological Colleges.* At best occasional lectures are given, sometimes in connection with the course of lectures on pastoral theology. There are also useful, unofficial debates and discussions on social problems. As things are, in view of the shortness of the period of special training for Holy Orders (normally, before the war, one year for graduates, two years for non-graduates), it is extremely difficult to include adequate instruction in social subjects as a regular part of the Theological College course. We feel, however, that such instruction is essential; and that the need for providing it constitutes an additional reason for the lengthening of the period of special preparation to at least two years after the taking of a University degree.† The failure to provide this instruction has meant that the clergy as a rule have gone straight out into their parishes with no real knowledge of the conditions of life of those among whom they have to live. They have been confronted at once with poverty, sickness, want of sanitation, overcrowding; they have had no acquaintance with the various statutory and voluntary organisations that exist to deal with these and other subjects, and they have had to learn gradually, and by chance, what can be done for the social welfare of their people. Above all, their lack of previous social education makes it impossible for them to apply an independent mind to the problems before them.

37. We recommend, therefore, that provision should at once be made in or by every Theological College for suitable instruction, during a period of two terms, at least, in the history and outlines of economic and industrial problems, with special reference to the present day.

38. This is a general recommendation which we wish to see

* We are glad to note, as a small beginning, that "The Christian Ideals, Personal and Social," forms one of the subjects in the new Central Service Candidates' Examinations. (See C.A.C.T.M. Paper No. 113 (1919): Central Advisory Council of Training for the Ministry, 19, Elm Park Gardens, S.W.10).

† We should like to call attention to and to endorse the Recommendations of the Archbishops' First Committee of Inquiry, *The Teaching Office of the Church* (S.P.C.K., 2s.) with regard to the training of Candidates for Holy Orders (p. 62), especially to the following:—

(6) That [*i.e.*, the special theological] training should include: (a) the principles and practice of education; (b) some study of moral, social, and economic questions; (c) comparative religion and the philosophy of religion.

(7) That all candidates for Orders should receive a longer and more adequate theological training than has been usual in the past. Graduates need a course lasting at least two years, Non-Graduates a course lasting at least three years.

immediately carried into effect.* We think, however, that it is desirable that the recommendation of "suitable instruction" should be interpreted in a variety of ways. In some cases it will be possible for theological students to attend a course at a neighbouring University, and to obtain a diploma or certificate in Social Science.† Or again, it might be possible to use as a Hostel an existing Theological College in some University town, such as Birmingham or Leeds,‡ where a Social Science course is already provided, or, failing this, to provide a special Hostel. In either case, the object would be to pass the students through such a College or Hostel for a limited period during their two years' training. The study of Social Science would be the main, but not the only, subject of the men's studies in the Hostel. There is still another possibility provided by well-worked settlements in University towns, such as Oxford House, Toynbee Hall, or Liverpool University Settlement, to which theological students might very properly be sent for a six months' course, consisting partly of practical work under skilled supervision, and partly of some definite study of the history and the theory of Social Science in the Social Science department of the University. In this connection we should like to suggest that there is much to be said for introducing the study of social problems at the beginning of the theological student's course. Indeed, there might be men who have not quite made up their minds whether their vocation is that of a clergyman. A course in social study might be a real help towards the testing of vocation, and even if at the end of it a man decided that he could not be a clergyman, the training which he had already received would be of use to him in any other vocation upon which he might enter. It is also to be remembered that some students may have gone through a diploma course before coming to a Theological College. This would be best of all, and we should like to press upon the authorities that it is most desirable to call the attention of candidates for ordination to these courses in Social Science,§ which are open both to undergraduates and graduates at the different Universities.

39. If the adequate instruction, which we have recommended,

* See Appendix I. for an outline of a Six Months' Course.

† See Appendix II. Training Centres for Social Service: (a) University Courses.

‡ We understand that Leeds Clergy School is at present used to accommodate Service Candidates for Holy Orders studying for an Arts course in Leeds University, or even in the pre-University stage, as an emergency measure. We suggest that it might be possible to use the Clergy School as a Hostel for social study for theological students in the way here described, by arrangement with other Theological Colleges, instead of restoring it to the exact status which it had before the War; or, if this proved impracticable, to reserve certain places in the Clergy School for the accommodation of such students.

§ "The following subjects are those normally taught and regarded as covering the field of the general formal instruction (as distinguished from the lessons

is to be given in the Theological College itself, we believe that it would be best given by means of tutorial classes,* lasting two hours each, in which the first hour would be devoted to the lecture, and the second hour to a discussion on the lecture. In this case, the course should be so planned as to last a year on the basis of at least one tutorial class each week. The course of study should cover both town and country, and should be large enough to embrace such subjects as recreation, amusement, etc.—*i.e.*, social conditions in the widest sense of the word, and not simply social “problems” through which the attention is so often directed to what is abnormal. According to this plan three or four colleges might share a lecturer between them. Arrangements should, however, be made whereby each College should be the headquarters for a term, at least, of the particular lecturer, so that he might count as a regular member of the staff, and enjoy the same opportunities for friendly intercourse with the students as the other teachers. Again, a visiting lecturer might be secured from the Social Science Department of one of the Universities, or from some public body. It would, in our opinion, be desirable in any case that one or two outside lecturers, men or women, should be invited to give occasional lectures in addition to those in the ordinary course. We believe, further, that it would be a considerable advantage if, during the vacations or, if practicable, during term time, arrangements could be made for visits to industrial centres (lasting two or three days at a time) where the students, under proper guidance, could see, for example, the inside of an ordinary factory, or go over a school, or a children’s clinic, or an employment exchange, or have practical “lectures” on housing with

derivable from the concurrent practical training and the visits of observation provided in connection with schools of Social Study):—

(a) An historical account of the origin of existing social and economic conditions, with particular stress on the more recent stages of their evolution.

(b) A description of present-day social and economic life.

(c) The analysis of economic facts, together with an introduction to methods of investigation.

(d) The discussion of the principles and methods of social administration, including industrial law, the functions and organs of local government, and the working of voluntary agencies.

(e) A philosophical statement and examination of social principles, aims, and ideals.

The name to be given to this last-mentioned subject (whether it be called Social Philosophy, Social Theory, or Social Psychology) matters little, provided that it is clear that the intention is to make the student alive to what is involved in the assumptions lying behind social practice and the efforts at reform and improvement.

In addition to these general subjects of study almost all Universities provide special courses of lectures, dealing with the actual working of existing institutions and agencies such as, *e.g.*, Employment Exchanges, Hospitals, Children’s Courts, etc., given, as a rule, by men and women engaged in the actual working of such institutions and agencies. Such courses are often closely linked up with actual visits of observation.” * (*Social Study and Training at the Universities*. A Report drawn up by the Joint University Council for Social Studies, 1918. P. S. King : 6d. Par. 10.)

* Cf. Adult Education Committee Final Report. 1919. Pars. 107–116.

real houses as illustrations. We do not doubt that considerable assistance would be given in arranging such visits by the authorities responsible for the Social Science Departments in the different Universities, by Wardens of Settlements, by Secretaries of Councils of Social Service, and similar bodies, and by officials in the different Public Departments.

40. In what we have said above we have had in mind both urban and rural clergy. We do not set out to produce "experts," but rather men with knowledge and possessed of the pastoral instinct, and having a real love for the individual human being. Such men will adapt themselves to their surroundings whatever they may be. But it is true that some men are more naturally gifted for work in the town than for work in the country, and *vice versa*. Unhappily, it is easy to forget the special needs of the country. Yet there is so much for the right man to do in the country, that a country curacy ought to be looked upon, not as a soft option, but as an anxious and difficult post, with quite peculiar responsibilities and opportunities. It should, we think, be the endeavour of the Principals of Theological Colleges to look out for men with special aptitudes and qualifications for country work during their time of training, and definitely to encourage them to take it up. Such men might be helped to extend their reading, and their practical knowledge, "out of school," with a view to adding to their qualifications.

(c) *Social Study after Ordination.*

41. We have spoken thus far of the training which the clergy should receive before their ordination. We are convinced, however, that the pre-ordination period should be only the beginning of their training. It is outside our reference to consider the general question of care and training of Deacons preparatory to their ordination to the priesthood. We realise, however, that Deacons are, during their diaconate, in a special sense, the responsibility of the Bishop of their Diocese, and that he owes them a supervision of an even more intimate kind than that which is due to his priests. Indeed, we should like to see Deacons more specifically recognised as the Bishop's Curates, rather than as the Curates of particular Vicars or Rectors, and as lent for a time to incumbents who have been carefully chosen by the Bishop, on the ground that they would take the greatest pains with their training.

We wish to press for a recognition of this special responsibility in the particular department of the Deacon's equipment for his social work.

42. For this purpose we recommend that a Director of Social Studies should be appointed in each Diocese, whose duty it would be to find out what training, or knowledge, each Deacon

had already acquired, and to shew him the lines on which he might increase that knowledge. He would also both assist him in the practical application of the knowledge which he thus gains, and tell him how to gain practical knowledge himself in the fulfilment of his ordinary work. Deacons should be expected to make themselves acquainted with the actual conditions of the parish in which they are working so far as they can. It has been said that there is no better or more instructive way of learning about social conditions than the resolute and patient endeavour to understand the needs of particular families, and to try and assist them. Deacons should be expected to attend, and work at, Charity Organisation Society and Guild of Help Committees for the purpose of hearing discussions on case work. They should similarly go to Care Committees, Pensions Committees, Juvenile Organisation Committees, and other offices of social work, in order that they may see the various methods and hear, at the Committees themselves, the experience of men and women who have for many years specialised upon various problems. They should also be encouraged to study the possibilities of club work, and social centres, the opportunities for recreation, the development of adult education, and the various openings of an artistic or literary or dramatic kind which present themselves in connection with such clubs or social centres, or, indeed, outside them.

43. We are aware that we are likely to defeat our object if we attempt to overload the period of the diaconate with special studies of an unfamiliar kind. We would, therefore, pass on from a consideration of Deacons to the consideration of junior clergy in the first three years of their ministerial life. We hold that all clergy should normally be regarded as "under training" for the three years following their ordination as Deacons. We believe that it would be of inestimable value if such junior clergy, having had some practical experience of parish work, could undertake definite social study in connection with a University course. We do not think it would be too much to ask that during the first three years of his ministry, every clergyman, working in a town, who has not already obtained a diploma, should be required to attend an approved course in social science of at least six months, and, if practicable, in a University town, or under University direction. In some Dioceses, by a rearrangement of the clergyman's own work, and without any change of residence, it would be possible at once to secure attendance at such a course in a University. For other Dioceses it would be highly desirable that Hostels should be established in modern Universities, to which men could go for limited periods. Or again, it might be possible to secure help from the Social Science Department of a neighbouring University with a view to providing in some central

town of the Diocese an approved course, which, though not ideal, might be made very useful. Where no arrangements of this kind can be made, we think that, in any case, short summer courses, of a month each, could be initiated, without great difficulty, in theological colleges, or other educational institutions, when the ordinary students are away on their vacations, or in Settlements. This should, however, be without prejudice to the ultimate and, as we hope, rapid realisation of our main recommendation.

44. With regard to the clergy working in rural parishes, we realise that the requirement of anything like a six months' course, in a University town or under University direction, may be neither practicable, nor even perhaps desirable. We think, however, that here too a good deal might be done by a wise and careful continuation of the state of "pupilage," to which we have already referred. There is a very real danger, which has not been sufficiently guarded against in the past, of young clergy serving their first curacy in country parishes being left entirely to themselves, and so ceasing to learn, and becoming greatly discouraged. It is, therefore, highly important, not only for the sake of the clergy, but for the sake of the country as well, to think out a system of effective continued education for rural clergy. The Director of Social Studies in a rural diocese would be responsible for this continued education, and he would naturally be chosen because of his experience of, and interest in, rural life. The methods which he would adopt would, of course, vary considerably. In some Dioceses it might be possible to have a headquarters house where groups of junior clergy might be assembled for a month at a time, for short courses, both of instruction and refreshment. This House of Study might also be used as a Retreat House for the Diocese. Or again, three or four Dioceses, mainly rural in character, might combine to provide such a central house. In any case, we feel that the greatest care ought to be taken in choosing the Vicars or Rectors to whom the younger clergy are sent for their first country curacies, so that they may get the right start.

In the case of young clergy appointed direct to country parishes, we do not think that the present system of excessively small units tends to give efficient training. We think that under the new Union of Benefices Act, 1919,* schemes should be devised for grouping several parishes, serving them from one centre under a specially selected priest, who would train the younger men. We do not necessarily mean that such service should be from a single Clergy House, from which the clergy should travel by bicycle or motor-cycle in different

* This important Act, which received the Royal Assent on December 23rd, 1919, enables neighbouring benefices to be united, with no limit as to the population of the united benefice, after an inquiry by a commission on the spot.

directions, but rather that there should be a central Vicar, or Rector, who might have one or two curates living in the same village with him, and other curates in nominal charge of the surrounding parishes, but working definitely under his control, and looking to him for guidance and inspiration. We would encourage the formation of societies of junior clergy, who should hold regular meetings, say once a month, in some central market town, to compare their experiences. There is much to be said for clergy taking up some agricultural occupation of their own, in however small a way, when possible. The question of farming the glebe raises problems of its own. It may be well as a general rule to sell the glebe altogether, especially when the Rector is otherwise in the difficult position of being landlord to his own parishioners. But there are certainly cases in which the Rector himself may profitably farm his own glebe, if the glebe is of a manageable size, and if he himself can bring scientific methods to bear upon its management.

(d) *Further Suggestions.*

45. There are one or two further points on which we should like to make suggestions. First of all, we suggest that in view of the rapid changes brought about by legislation in the whole condition of the social problem, lectures should be provided from time to time giving a survey of recent legislation and Governmental action in such matters as education, housing, land settlement, pensions, etc. If such lectures were provided we believe that many clergy would welcome the opportunity of hearing good speeches upon the latest social developments. Next, we believe that far more use could be made, than has been made hitherto, of the *Diocesan Gazette* or *Chronicle*. The possibilities of this monthly periodical, which is the Bishop's channel for official communications to his clergy and to the Diocese generally, have not been sufficiently realised in the past. Nor, as a rule, has enough care been taken to make it interesting, or to use it as the literary instrument of the corporate life of the Diocese. We propose that the *Diocesan Gazette*, amongst other new features, might well contain articles both informing and suggestive on social subjects of different kinds, and a brief, but careful, descriptive bibliography printed month by month (or every quarter if preferred) of important books, or Government publications, on such subjects.

Again, we believe that a great deal could be done by the establishment of "Social Days," something after the pattern of Quiet Days, though their object would be different. Social Days would be days in which clergy could meet together for conference on social subjects, and compare notes with one another on different aspects of modern problems. They might

be started with a paper for discussion, or a lecture, from somebody outside, but their main purpose would be genuine conference and counsel between clergy faced with every variety of social problem. Once more, in view of the admirable and growing custom of Summer Schools for Clergy, we think that one course of lectures, at least, in these Schools should deal definitely with a social subject. We would also urge that Bishops should call the attention of their clergy in the *Diocesan Gazette*, or otherwise, to the ordinary Summer Schools in Social Science provided in different centres in connection with a University, or by such bodies as the Interdenominational Conference of Christian Social Service Unions, and encourage them to attend.

46. With regard to the individual clergyman himself, there are two things which we would specifically recommend. First of all, having made himself familiar with the general outline of Social Science or the Social Problem as a whole, let him choose some particular social question which he may study thoroughly and make his own, such a question, for example, as housing, or temperance, or education, or unemployment. And let the subject be studied in connection with his own neighbourhood. Secondly, let him both gain and share his knowledge with others by means of a study circle. We believe that there are few more useful things to be done in this field than the gathering of a group of men and women for the common study of the social problem, or of a particular social question. The clergyman will learn much in the process; and there are plenty of textbooks ready to his hand specially prepared for such study circles by the Student Christian Movement, for example, and by other societies. In both these matters the Diocesan Director of Social Studies should once again prove an invaluable guide.

(e) *The Clergyman and the Community.*

47. We have so far spoken of the training in social subjects of the clergy before and after Ordination. But the question may reasonably be asked, what ought to be the action or attitude of the clergy when they are thus trained? How far ought they to be expected to undertake definite social activity?

48. In answer to this we would say that the object of the training which we recommend is not so much to fit the clergy for new activities, as to open their eyes to what is implicit in their old activities, and to enable them to do their ordinary duties as citizens and pastors with more knowledge and imagination, and, therefore, with better success. We do not wish to separate the secular from the religious, and we shall endeavour to re-emphasise this point in a later section when we speak of the Parish and its relation to Councils of Social Service. As clerks in Holy Orders, both Deacon and Priest are precluded

from following an ordinary secular calling ; they may not sit in Parliament,* and they are disqualified for membership of the council of a city and of some boroughs.† But a man of social knowledge and interest has countless ways of making that knowledge and interest known. He will be a good citizen, discharging his civic duties with a ready will. He will be known as definitely regarding the physical, mental and spiritual welfare of his parishioners as a matter of the gravest concern. He will support all that makes for wholesome recreation, intellectual development, or the general ennoblement of life, whether by good music, good pictures, or any other means, and he will not do this with any ulterior or proselytising motives in view. The vicarage itself might well offer hospitality to various sorts of recreative or educational activities—for example, to meetings of the local Friendly Society, or Trade Union Branch, or the Football Club Committee. The clergyman owes a special duty to the children, and he will interest himself in the school clinic, in the school itself, in the physical and mental health of the children in the parish. He will find out the rate of infant mortality in the district, and try to discover what it is that makes it high or low. It is possible that he might take his place as a member of a Care Committee, an Education Committee, Board of Guardians, or (possibly) the County Council. He will try to establish friendly relations with the Medical Officer of Health, as with a partner in the promotion of the welfare of the parish. He will make a special study of the housing conditions of the parish ; and he will try to see whether the compulsory legislation is being carried out, or whether the permissive legislation has been adequately adopted. And he will use his influence actively till the proper steps are taken. He will be known as a man with the community spirit, with a real care for the welfare of all, and a real passion to see how he may best meet the physical, moral and spiritual needs of the parishioners without distinction.

49. In brief, whatever he does, the physical, moral and spiritual welfare, of his people will be his primary concern. And the methods which we have suggested, and other methods which may suggest themselves, are only useful as they minister to that primary concern. He will not, for example, attend committees for their own sake, but only if, and as, they enable him, or others, to know and help his people better ; and he will never forget that it is this personal knowledge, and the sympathy which such knowledge brings, that in the long run are able to do most good. It is, indeed, the fact that personal knowledge is the sure fruit of faithful and regular visiting which makes such visiting so important a part of the parish clergy-

* House of Commons (Clergy Disqualification) Act, 1801.

† Municipal Corporations Act, 1882.

man's work; so important, indeed, that it should not be neglected. But this personal knowledge will have a deeper value, and be more fully personal, if it includes a knowledge of the conditions in which his people live, and of the conditions in which they ought to live.

IV.

THE LAITY AND SOCIAL SERVICE.

- (a) *Introductory.*
- (b) *The Church and Industrial Life.*
- (c) *The Church and Women in Industry.*
- (d) *Church Work.*
- (e) *Lay Readers.*
- (f) *Church Workers (Women).*
- (g) *A Suggested Course of Training.*

(a) *Introductory.*

50. We have spoken in the preceding chapter of the special duty pressing upon the clergy "to take the lead in the application of the Christian Faith to social and industrial practice." We have endeavoured to suggest various methods by which, both before and after Ordination, they may be the better equipped for their great task. A similar duty rests upon the laity of the Christian Church with regard to the understanding of social and industrial conditions, and the active application of Christian principles to those conditions. Upon such understanding, and especially upon the understanding of the human considerations which are involved, all true social service must depend.

51. We should like, therefore, at this stage to say something, however brief, about the Church's task, and especially the laity's task, in view of the industrial position as a whole, and also of the rather special question of the position of women in industry. We shall then try to point out, in view of all these facts, the need for the widest possible interpretation of Church Work. Finally, keeping these general considerations firmly before us, we shall say something of the professional Church-workers and of the necessities and conditions of their work.

(b) *The Church and Industrial Life.*

52. It cannot be denied that the Church suffers at present from the fact that many of its officers and workers are believed to be ignorant of, and in some cases hostile to, the various efforts which are being made by the organised workers to raise the general level of social and industrial life. Whether the charge of hostility is justified or not, that of ignorance and indifference, it must be reluctantly confessed, is often not without foundation.

It is true, of course, that much "Social Work" is done under the auspices of the Church, both by the clergy and by its lay members. But too much of their activity consists in mitigating effects without removing causes, in assisting individuals who ought never to have been forced into the need of assistance, and in softening the incidents of evil which a Christian community should not have allowed to come into existence. Such ambulance work is, no doubt, indispensable, but it is not by itself sufficient. The necessity for most kinds of charitable work is a proof that men have sinned against justice. The Church must not by its silence, or by the exaggeration of certain social functions and the neglect of others, be an accomplice in their sin. It ought not to be the stretcher-bearer of the present industrial system, but the leader in a crusade for social righteousness.

53. What this means is that in the future the activities of Churchmen must be concentrated to a much larger extent upon the positive and constructive work of raising the standard of social and economic morality. The social problem of our generation does not consist in the fact that individuals fall into distress. It is that, whether they fall into distress or not, large numbers of persons derive a meagre and precarious livelihood from—and, more important, surrender their personal liberty and initiative to—an organisation of industry, which appears to offer others considerable affluence and freedom to to the point of irresponsibility. It is to that problem and its symptoms, excessive riches and excessive poverty, degrading conditions of work, bad housing, infantile mortality and child labour, unemployment, that in the future the officers and members of the Church must increasingly address themselves.*

54. They can do so in three ways : by acquiring and spreading knowledge, by grasping more fully the social implications of Christian ethics, and stating more clearly and more regularly their application to all aspects of life, including industry and social organisation, and by taking part in activities and movements having as their object to raise the general level of social life. On the first point, something has already been said. If the Church is to lead and not merely to follow, its officers must know what is being thought and done by those engaged in social movements of different kinds at the present day. The second point is of supreme importance, and has been admirably treated in the chapter on "Christian Principles and their Social Application," in *Christianity and Industrial Problems*.† The third point depends for its realisation upon the two first. It involves a clear appreciation of the character of the social issues with which the world is now confronted, a conviction that

* Cp. *Christianity and Industrial Problems*. Pp. 53 f.

† Pp. 3-25.

Christian morality is a social thing, demanding a corporate as well as an individual effort, for its fulfilment, and a determination to bring the Christian conscience to bear upon the practical problems of social and industrial life.

55. It is with the last of these three points that we are now concerned. Several methods might well be followed.

56. (a) The condition of any practical action is that Churchmen should unite for the purpose of forming opinions and promoting practical work in their own district. They should, therefore, take the initiative in promoting the formation of Interdenominational Social Councils in each locality. Such Councils, to be effective, must be attended by representative laymen, as well as clergymen.* They ought to include, for example, in addition to employers and professional men and women, leading trade unionists in the locality, leading co-operators, representatives of the Trades Council, of Friendly Societies, of the Workers' Educational Association, and of other working-class organisations. The functions of such Councils would be to secure, as far as possible, that the best thoughts of Christian men and women were applied to all social and industrial questions. They might begin by making a survey of the main practical needs of their own district. Then they ought to ascertain what are the principal features in the industrial life of the district which make for demoralisation, and which ought to be removed. In some places, it will be found that particular industries tolerate inhuman conditions of employment—for example, casual employment, the exploitation of juvenile labour, inadequate provision for the health and comfort of the workers, excessive overtime, mainly because public opinion has never been directed to the removal of these evils. Again, there are questions of local government, such as education, public health and housing. The standard of public spirit with regard to these matters is often desperately low, or it would not have been the case that half-time was legal till 1918, that in a few districts more than 200 per 1,000 of the children born die in the first year of life, or that more than a tenth of the population live, more than two to a room. Such matters are, from one point of view, economic: but from another they are moral or spiritual, since they react directly upon character. It is important, therefore, that Churchmen should take the lead in creating and focussing the moral energy needed to deal with them. This they can help to do by bringing representative Christian men and women of different kinds of experience together in a single body which can discuss the problems and agree as to what the attitude of Christians towards them should be.

* See below, p. 44.

57. (b) It is important that Church workers should serve on public bodies and stand for a Christian treatment of social questions. Local authorities have immense responsibility. In spite of the excellent work which many of these have done, it cannot be said that they have always risen to their opportunity. They are too often dominated by a point of view which is narrow, short-sighted, and unduly commercial, as well as by "interests" of a frankly selfish character. Education authorities sometimes fail to resist the demands of the employers, and indeed of the operatives themselves, especially in textile districts, for children's exemption from school for premature labour. Many Town Councils have done little or nothing to deal with housing questions in their areas. It is here, rather than in the sphere of relief, that the energy of Churchmen should show itself. They ought to throw themselves into municipal work. If the Church will make it evident that it appeals for volunteers in a crusade of this kind, the volunteers will be forthcoming. They are not at the service of the Church now because the work which it offers them seems, too often, not to be of a constructive kind.

58. (c) The Church should make it evident to its working-class members that the work which they do in their organisations, trade unions, co-operative societies and local Labour Parties, is work which it regards as not necessarily out of harmony with its own ideals. The workman must be made to feel that work for the Church and work in the Labour movement are not incompatible; indeed, that no political work, for whatever party, need in itself be inconsistent with work for the Church. It should be the object of the Church to claim all forms of social service as part of its domain. And it is the duty of Churchmen to bring Christian unselfishness into all social relations. It should encourage its members, in every way it can, to throw themselves into all movements which have as their object to enable men to help each other by corporate action. It should urge the trade unionist to be zealous in the service of his trade union, and the co-operator to be an apostle of the co-operative spirit. Its aim should be to break down the barrier which at present divides industrial and spiritual life, to emphasise that religion claims all aspects of society as its sphere, and to show by its practical action that it regards all movements as religious which are carried on in a spirit of brotherhood and mutual service.

59. (d) The Church should take a continuous and active part in forming opinions upon social and industrial questions. The Councils which have already been suggested would be one step in that direction. In addition to these, Churchmen ought to organise public conferences with labour organisations, employers' associations and representatives of municipal life, upon the principal social issues affecting each locality. For example,

the Church ought to assist directly in the consideration of the problem of casual labour which has so long been the despair of social reformers. It must consider the conditions of the operatives in factories and workshops and press for improvements. There are many other social questions on which the Church should endeavour to direct public opinion; for example, all that is implied under child welfare, or the question of widows, as well as the pressing need of better housing accommodation for the working classes. Overcrowding has long been known to be a fruitful source of immorality. Both in town and country families have grown up in houses with totally insufficient bedroom accommodation. Few people are better able to know the facts than the clergy and their fellow-workers. Too often they have acquiesced uncritically in these conditions. It is clearly the Church's duty to press for drastic reform, and in order to do this Churchmen must make themselves thoroughly acquainted with the proposals of the Government and the provisions of the Housing Act, and the other Acts on the Statute Book. Further, the Church must at once think of the opportunities to be given for the use of leisure, now that a universal eight hours' day of work seems to be in sight. Leisure must be well used, and in connection with this difficult matter, which presses for immediate solution, there are not only questions with regard to education and the development of the continuation schools for juveniles which are laid down in the recent Act, but all such measures as may secure more amusements, better games, improved theatres and picture palaces, and reformed public houses, and the provision of reasonable facilities for clubs and social meetings. All these matters vitally concern the moral and spiritual welfare of the people. The Church should insist that they are spiritual, and not merely economic questions. It should regard the formation of social character and the cultivation of social righteousness as an essential part of its mission.

60. (e) The Church should aim at training a new type of social worker. During the last ten years the standard of knowledge required of those who are to engage in social work has risen very greatly. There is less room for the amateur of good will, unless he or she is prepared not only to give time to actual work, but to learn what is being thought about industrial and social questions, and to go through some kind of training or apprenticeship. At the same time, the centre of interest has shifted. As already pointed out, the problem is no longer principally one of relief, but of prevention and cure; hence some knowledge of causes and principles is indispensable to social work. It is necessary to know the conditions of any district as a whole, not to concentrate attention merely upon the problem of charitable assistance.

61. If Church workers are to hold their own, they must be prepared to train themselves for their work as carefully as social workers of other kinds. Facilities for such training are now being multiplied in the Schools of Social Science conducted in connection with the Universities.* In London, for example, there is the Social Science Department of the London School of Economics, the similar Department in Bedford College, and there are similar facilities in Birmingham, Bristol, and elsewhere. It is very rarely, however, that Church workers are among the women students in the Social Science Department at the London School of Economics. This isolation should come to an end. If the Church is to continue to do social work, it should be the rule, not the exception, for it to demand from its workers some previous training and a reasonably high standard of knowledge.

(c) *The Church and Women in Industry.*

62. It must not be thought, when we talk of trade unions and Labour questions, that men only are involved. Women have special difficulties, due to the conflicting claims of family life and of wage earning.

63. Before the war, the industrial life of women was, in its details, very little known to the nation at large. There had spread abroad a vague belief that women and girls employed in factories and workshops were generally ill-paid, and sometimes overworked; but of the real facts of the situation, of the widespread evils and wrongs crying for redress, there was little knowledge. Church workers were quite as ill-informed on these matters as ordinary people—largely, it must mournfully be acknowledged, through their own fault. Many of them came so frequently into close and friendly contact with factory clubs and classes, with working women at crèches and meetings, and in their own homes, that if they had not deliberately neglected the sources of information which lay ready to their hand, they could not have retained their often astonishing ignorance of their industrial friends' working lives.

64. In some cases, from an idea of promoting loyalty to employers, in others from fear of lessening support of clubs and institutions the welfare of which they have at heart, or from a dread of causing unemployment or other trouble should they listen to or follow up complaints, the majority of club leaders not only invited no confidences which had reference to conditions of work, but sometimes positively checked them. Moreover, scarcely one, here or there, took the trouble to instruct herself in the laws governing these conditions, with the result that when appealed to by their girls on some question of illegal employment or unhealthy surroundings, wages below the minimum rate in a Trade Board industry, or compensation for

*See Appendix II.

accident, they were helpless to instruct or advise. Yet her club leader was often the only educated woman interested in her welfare to whom the working girl could go for counsel in doubtful matters.

65. Thus was a great opportunity lost, because Church workers intent on providing for the women and girls in whom they were deeply interested, rest and refreshment, amusement or instruction, outside their working hours, did not realise how overwhelmingly large a part of the life of working people is spent in their occupation, and how inevitably the conditions of that occupation colour and influence the mental and spiritual outlook of the worker, while they determine whether her physical life shall be long or short, healthy or suffering, pleasant or miserable. It does not seem to have struck them how important and deep-rooted were the moral questions involved. The National Organisation of Girls' Clubs has been recently endeavouring to retrieve this lost opportunity.

66. Towards another question of profound concern to working women, their organisation as workers, the average Church worker's attitude was often not merely indifferent, but unfriendly. Trade unionism for women was a subject which she not only failed to discuss, but swept aside disapprovingly. Of the history of trade unionism, its place in the industrial life of the nation, present and future, its importance in determining the relations between men and women as workers, she generally knew nothing. This attitude is now changing. The war has instructed the public on matters industrial up to a certain point. But the instruction has been partial and one-sided, often laying undue stress on problems which are only of the hour, and ignoring those which are fundamental. The Church worker of the future, if she is content to get her industrial training from the newspaper and the magazine, will be little better qualified than in the past to act as the Church's representative in counselling, guiding and leading the working girl whose welfare and happiness she longs to promote, whose interests she tries to serve. She must herself learn first what industry is, what industry needs.

67. Means are no longer lacking to her. The Universities, up and down the country, are offering courses of instruction, long and short, varying from six months to two years, to women who desire to qualify for Social Service. In these courses the knowledge that may be gained from libraries, lectures and classes is vivified and strengthened by practical work, bringing the student into contact with the problems she is investigating in their concrete and individual form. She passes from a discussion of the question of the employment of married women in factories to attendance at the Welfare Centre or crèche; from a lecture on juvenile employment to visits to

the Juvenile Advisory or Choice of Employment Committee ; from the study of a work on dangerous trades to visits on behalf of the hospital almoner to a victim of lead poisoning or mutilation by a dangerous machine. She can discover the powers and the limitation of the Factory Acts by working herself for a certain period in a factory. Only by using these means will the Church worker who desires to help in the solution of industrial difficulties fit herself for her task. And not thus only. She must know her workers from the industrial side. If in the past she had done these two things, it would not so often have been left to " unhallowed hands " to effect remedy of abuses in our industrial system, nor to the experiments of a great war to discover that a 12-hour factory day was too great a strain on the powers of mothers of families, young girls, and thirteen-year-old children who had obtained a Labour certificate.

68. Further, there must be willingness in the Church worker to recognise that the day of patronage and class ascendancy is over. Any leadership she may gain among industrial women will be hers only because she has earned it by her wider knowledge, her sounder judgment, her patient sympathy, her readiness to look facts in the face and abandon conventional views. While she rightly holds that it is in the highest degree desirable that married women with young families should not be wage-earners, she must recognise that if their earnings put them in a position to pay for competent care of their children they are just as much justified in providing that care and choosing outside work for themselves as the professional woman or the woman of means who, although a mother, spends a large part of her time on committees or in philanthropic work. Even in advocating extended prohibition of wage-earning employment for mothers of infants, justice to the mother must not be forgotten in care for the child.

69. The Church worker whose work lies among industrial women and girls should, then, specialise in self-education. She will be well advised to make her own training as long and complete as she can—the provision of scholarships and maintenance grants in connection with many of the University Training Schemes will facilitate this—and while neglecting no opportunity of increasing her knowledge and widening her outlook, she may be counselled to devote particular attention to three subjects :—

(1) The conditions of factory and workshop life, and their regulation by means of the Factory Acts, Truck Acts, and Trade Board Acts.

(2) Trade Unionism—especially as it affects women, the relation of organised women to organised men, and the question how far the present unsatisfactory economic position of women is due to their failure to organise.

(3) Training in industry for women, technical education and trade classes. An immediate opportunity for service in this direction will occur in connection with the training schemes for unemployed girls.

70. As regards all these questions, knowledge is power, and ignorance is something more than weakness. We stand at the parting of the ways where our national industry, with the millions of men and women engaged in it, is concerned. Bad counsel, indifference, prejudice, may be as fatal as ill-will itself. Church workers cannot stand aside from judgment, because the Church cannot stand aside. Industry and economics cannot be treated as things apart from life, they are of the stuff of life itself. The old way was easier, but it was the wrong way, and has done incalculable harm to the Church and the workers alike. The new way is difficult and, maybe, dangerous ; but we have learned of late that to live dangerously is often the only way to live at all.

(d) Church Work.

71. We have said enough in the foregoing sections, to shew the immense variety of the opportunities open to all who wish to take some part in the service of the community. We should like to emphasise this variety, and to urge that " Church work " need not necessarily be confined to Sunday School teaching, or work with Boy Scouts, valuable as both these are. We need a little more imagination in enlisting the sympathies of laymen and laywomen, who might be workers, and a little more discrimination in allotting their work. In other words, we want to take a new view of Church work if we are to induce able and intelligent men and women of to-day to play their part. Many who are not suitable for work among the young, or for work as district visitors, would do admirable work on a Guild of Help or a Citizens' Committee. Now, as never before, will men and women alike be ready to engage in service for the Church, either direct or indirect. But they must be given responsibility, and scope for the exercise of their special gifts, gifts which, in many cases, may require a course of training if they are to be fully used.

72. There is, then, no " great gulf fixed " between Church work and secular work, or between social work and Church work. A Churchman or Churchwoman who is serving his fellows is doing Church work, whether the actual machinery through which he serves them is ecclesiastical or not. If this is admitted a further vitally important consequence follows.

73. Most Churchmen will agree that the Church has inherited a big responsibility towards all social effort. But a considerable divergence of view is to be found when we begin to consider how

that responsibility should be discharged. Ought the Church to undertake social effort itself, adopting the methods of the State to help its own members and them only, or should it refrain from creating new organisations, and throw the whole weight of its support behind the efforts of the State? This is a very pressing and practical question that must be carefully considered.

74. It is true that the Church as an organised society ought to feel a special responsibility towards its own members, and use all modern methods available to the best of its ability. But we are of opinion that the Church cannot be an eclectic body, ignoring the needs of those outside its inner circle. To organise social effort for a limited circle of those attached to the Church, is not co-operation with the State; it is *competition*. Thrift, for instance, has been taken up by certain parishes, but it has too often been the case that the Church has started inefficient Slate Clubs of its own, instead of supporting the well-organised Friendly Societies. The same divergence is to be found in work among boys. We have those who consider that it is the Church's duty to have Cadet Corps and Clubs limited to its own members; while others, taking a broader view, believe that the Church will more effectively influence the boy life of the district by supporting those organisations which open their doors to all, whoever they may be. The former claim that they secure a higher standard of devotion among the few. That may be so. But it is equally true that, because of this exclusiveness, the Church has failed to have any influence whatever upon those outside the select circle. It is too often true that in such work the Church is regarded as a self-centred competitor, rather than as a body which is ready to co-operate in work that reaches a wider circle. We believe that the Church must co-operate, not compete, with the State, and that it must accept the responsibility for the fullest social welfare, not merely of a select few, but of the whole community.

75. There must, of course, be no sense of patronage. Churchmen of leisure are advised to take part in clubs, etc., remembering that the Church embraces all classes. The true Christian spirit is sympathy, and that implies the finest tact. How often do the kindest people offend by the mere fact that their tone assumes superiority! The spirit of the Church is Brotherhood and Equality. Some of the best-intentioned people—most anxious to help their less fortunate fellows—just miss that spirit. They want to give of their best, but they just fail to hit the mark, because they cannot forget themselves and their own more fortunate position. They feel for, but not with, their poorer brethren.

76. If men of leisure are willing to join working-men's clubs, they must, therefore, absolutely forget themselves if they are

really to enter into them. They must just be their natural selves without any feeling of difference, and only so can they, as Churchmen, show the true spirit of the Apostles.

77. We have spoken of Church work in the widest sense, and of the variety of the opportunities open to laymen and laywomen desiring to undertake social service. We must now say something in conclusion with regard to the professional Church worker.

(e) *Lay Readers.*

78. One such class is that of Lay Readers. The organisation of these is only gradually taking shape. The full-time stipendiary Reader has not always been a very popular or successful worker. He has been very badly paid, and it has been difficult to give him sufficient status and sufficiently interesting and definite work to attract or hold the class of man who should be aimed at. It is possible that the term "*lay reader*" has militated against his success, as suggesting that the professional lay worker's chief task is the preaching of sermons, or the reading of lessons, or prayers. We certainly hold that it would be most unfortunate to confine the work of such professional lay workers to tasks of this kind, a limitation which in itself suggests that lay workers act as a sort of clerical understudy. We believe that a well-trained lay worker might be of untold usefulness in certain large parishes as secretary to the parish, receiving a really adequate salary and being entrusted with the general business organisation of the parish, managing the accounts, co-ordinating the various parish organisations from the business point of view, acting as secretary to the Parochial Church Council, or Director of Social Service in the Parish, and in a score of ways relieving the clergy on the administrative side of their work. Indeed, such a trained lay secretary, with a definite place in the parochial organisation, would, for the purposes described, suit many a parish better than an additional assistant curate.

79. At present provision is made for training lay readers in the Church Training College for Lay Workers, Stepney. We understand, however, that no systematic training in social work has hitherto been given, owing to the shortness of the period of training, which is limited to one year. We strongly urge that this period should be lengthened. A scheme of training should be thought out which would enable lay readers to become real experts in certain matters of social knowledge. They might be specially trained for definite pieces of work with clubs, or with schools, or other activities not too narrowly confined to the Church. We suggest that it is at least as important that full-time lay workers, or lay readers, should have some training in social

science, as that the clergy should have it. We recommend, therefore, that every full-time lay reader, or lay worker, before being licensed by the Bishop of any Diocese, should produce satisfactory evidence of having gone through a course of social study.

(f) *Church Workers (Women).*

80. If women's work for the Church is to take a larger and more responsible place in the future, certain drastic reforms are necessary. It is clear that women are more suitable than men in many branches of parochial work, and that a parish might be better served with fewer clergy and more whole-time salaried women workers. We have had some information as to new developments in various parishes, with a view to giving trained women Church workers greater responsibility. In Appendix III. will be found an account of a parish, in which women of education, who have received training, are largely used at suitable salaries. But such work, and such a position, require a very thorough preparation, and this has been much neglected in the past.

81. No one has hitherto been really responsible for the oversight of women's work. It is, therefore, advisable to have a Diocesan Board for this purpose, such as exists in London and Southwark. Such a Board would approach the Diocesan Board of Finance, in order that grants may be available for bursaries for training. Further, all women who are taking up whole-time salaried work in the Diocese, and who are maintained by grants from Diocesan funds, should be interviewed by the Board. A period should be set, after which no fresh worker should be eligible for diocesan grants, who has not been trained for her work. A Board of Women's Work should not only set a standard of efficiency, but should also concern itself with the standard of salaries and the conditions of work. Both are in need of reform.

82. We feel that it is essential that the salaries of Church workers should be largely increased if any improvement in the type of women who will give their lives to it is to be expected. Only if a wage which can be called sufficient is paid, can we press workers to be trained. We feel, further, that it is essential that there should be some security of tenure; that is to say, that there should be greater certainty, if trained Church workers go to a parish, that they will be able to continue the work that they have begun.

83. It is hardly too much to say that at present there seems to be no ideal of training, though much good work has been done in various directions. For women of secondary education, a two-year residential course is provided in certain training centres, notably at St. Andrew's Home, Portsmouth, and the

Rochester and Southwark Deaconesses' Institution, Clapham Common, London, S.W. Both are under deaconesses. But it is felt that a two-year course might not cover the whole need, and the metropolitan dioceses are therefore working out a scheme, under which students may bring certificates, or diplomas, for special work (*e.g.*, kindergarten diplomas, Charity Organisation Society Certificates, theological certificates and degrees), and become authorised workers without residential training. A day students' course is also being arranged. It is probable that a small central examining Board will soon be established for the three metropolitan dioceses.

Women who have been trained should be recommended to the Bishop of the Diocese for recognition, and on taking up work in the Diocese they should be duly licensed, as in the case of the assistant clergy or deaconesses.

Training would naturally vary according to the nature of the work to be undertaken, but a sound grounding in theology and modern social work is indispensable in practically all branches of Church work.

An effort is being made to start a Central Church Training College to train women for the service of the Church and public service, but progress is slow at present owing to lack of funds. It would supply a great need, and it would be grievous if the present opportunity were lost.

"Mission women" and "mission sisters" almost invariably receive a free training under the Church Army, Bryanston Street, London, W., or under the Ranyard Mission, Russell Square, London, W.C. These and similar societies do not, however, seem to meet the whole need, and money would be well spent in developing a training centre for women of elementary education who wish to offer their services for direct Church work.

(g) *A Suggested Course of Training.*

84. We have already said that training would naturally vary according to the nature of the work to be undertaken. But it may be of use, in concluding this section, to give some account of a particular course of training which has already proved valuable.

85. Ideally, the training of any Church worker should be of two years' duration. In all probability, this is impossible to carry out at present, though it should be the aim of the Church to render it possible. Consequently, we will only consider here a one-year course of training. This should include two parts : (a) the Theoretical Course ; and (b) the Practical Course.

86. The Theoretical Course would include attendance at lectures, and reading. There is a difference of opinion as to whether the Theoretical or the Practical should come first.

Lectures, for the most part, commence in October, and if it is desirable that students should have some practical experience before they start the year's course, they might begin their work in the month of September, and devote the whole of September to practical social work of a general character. In those towns, or cities, where there is a good Charity Organisation Society, or Guild of Help, Committee the preliminary month's training might be carried out at the Committee's office. The October term would be devoted to lectures and reading, together with a certain amount of practical work. The Lent term would include some practical work and fewer lectures. The Summer term would embrace still more practical work and fewer lectures, and in this term the practical work should be of a definitely specialised character—such as Infant Welfare, Boys' and Girls' Clubs, Tuberculosis work, Children's Care and After-Care.

87. These arrangements will, of course, have to be made in accordance with the courses which are in existence in the various towns where training schemes are in force.

V.

THE PARISH AND SOCIAL SERVICE.

- (a) *The Christian Community.*
- (b) *Parochial Church Councils.*
- (c) *Co-operation.*
- (d) *Civic Councils of Social Service.*
- (e) *Interdenominational Councils of Social Service.*
- (f) *The Parochial Area.*

(a) *The Christian Community.*

88. We have, up to the present, considered the attitude which the clergy, Church workers and Churchmen generally should adopt towards social enterprises. A further question arises: Is it right for a parish in its corporate capacity to co-operate with the State in its work of Social amelioration? If so, can it do it effectively?

We do not think that there will be much doubt about the answer to the first question. We have already pointed out that Churchmen must realise their responsibility towards all social effort. If this is true of all individual members of the Church, then it is clear that they must feel the same responsibility in their corporate capacity as a Christian community. The Church must be the source of inspiration for all generous and honourable effort in every parish. It should be the interpreter and pattern of the best—that is, the most abundant—life. It should be the leader in all true social progress; It should realise that, inasmuch as it is the Temple of the Holy

Spirit of wisdom and fellowship, it is its duty and privilege to co-operate in solving the social problems, and in creating in the district such a sense of fellowship as will make progress possible.

89. But it may well be asked : Can a parish do this ? We believe that it can, but only if it approaches the task *as a parish*—*i.e.*, in a definitely organised character. It has been the too frequent lack of even elementary organisation, or co-ordination, among the individual officers of the Church in a given area, that has, unhappily, often given a bad name to the Church's attempts at "social work," and especially to the work of relief. But we believe that something more is required than the co-ordination of clergy and workers, as individuals, however expert the auspices under which they work. We believe that the help of the ordinary lay Church members must be enlisted, and that minister and people together, as a single community, must recognise their common responsibility for the needs, physical, moral, spiritual of their fellow-parishioners—that is, of all the men, women, and children living in their parish. This, indeed, is implicit, as has already been indicated, in the whole parochial system of the Church of England. Thus it has been aptly said by one who has had much to do both with ordinary Poor Law administration and with general Church Social Work :—

"Every resident in the parochial area, regardless of denominational preference, has claims on the Church, because the Catholic Church is responsible for the well-being of all those entrusted to its care. . . . The Christian Faith teaches that the care of souls carries with it the 'care of bodies,' because they are temples of the Holy Spirit ; if a child with phthisical tendencies suffers through overcrowding or lack of appropriate treatment, the Church has failed in its duty ; if through lack of proper nourishment a nursing mother develops alcoholism, the Church stands condemned ; if a child's career is jeopardised or marred by reason of irregular attendance at school, the Church has failed in its care of one of the Lord's brethren ; if a baby's life is sacrificed because the mother is left destitute of ante-natal treatment, the Church is to blame ; if a boy going to work succumbs to evil influences in factory or workshop, the Church is responsible ; it may be that to its permanent discredit a soldier and servant of Christ has proved faithless and craven." (*Report of St. Mary, Lambeth, Parochial Relief Committee for 1916, p. 20*).

(b) *Parochial Church Councils.*

90. How then, we may ask, can the members of the particular Parish Church be so organised, as to give practical effect to their responsibility for the welfare of their fellow-parishioners ? How, in other words, can they see that every agency, which can help forward those committed to their care, is used to the

fullest possible extent, and that the Christian spirit, inherent in all forms of social organisation, is strengthened and developed?

91. We frankly admit that we see no way in which this can be done, unless the Parish possesses a Parochial Church Council which can express the opinion of the Church, and which can organise and direct its activities. This is, we believe, the foundation of the whole plan; and fortunately the means for setting it on foot lie ready to our hand.

92. Under the new Constitution * of the "National Assembly of the Church of England," adopted by the Representative Church Council in February, 1919, it is provided that every parish shall have a Parochial Church Council, elected annually by the Parochial Church Meeting—*i.e.*, by all baptised Churchmen and Churchwomen over 18 years of age, who signify their wish to have their names entered on the electoral roll. This means that before long every Parish in England will have a Church Council, which will be able to express the opinion of the Church in the parish, and will be charged with important responsibilities for the parish as a whole. Further, the "Enabling Bill" † has now passed through both Houses of Parliament, and one of the first tasks to be performed by the National Assembly is the conferring upon the Parochial Church Councils of statutory powers, to be determined by the Assembly.

93. At the present moment a large number of town parishes (and certain rural parishes) already possess some kind of Church Council. But, as things are, we find that, except in a very few cases, they confine their attention to matters relating to finance, ecclesiastical organisation, and, sometimes, to details of worship. We do not criticise their value. Far from it. But we believe that much more could be done: and indeed, that the larger franchise, under which the new Church Councils will be elected, is itself a sign of, and a call for, a larger interpretation of the Councils' duties.

94. The organisation of the Church's life, for example, need not be limited to purely ecclesiastical matters, but might include the work of co-operating with existing social agencies, and of initiating fresh effort to meet neglected needs. It is quite true that many clergy are trying to discharge this responsibility themselves. We think that they would be wise if they put the responsibility on to the Church Councils. A Priest who has been most energetic in social work in a parish, in one of our big provincial towns, writes as follows: "It never entered my head to refer all outside matters to the Church Council—*i.e.*, all those things that come clamouring for a vicar's support. It would

* National Assembly of the Church of England, *Constitution and Rules for the Representation of the Laity* (1919). S.P.C.K. 6d.

† Received the Royal Assent on December 23rd, 1919, as Church of England Assembly (Powers) Act, 1919 (9 & 10 Geo. 5. ch. 76).

have been much more sensible if I had done so." We agree with his view. For we believe not only that the importance of the Parochial Church Council would be enhanced in the eyes of the laymen by undertaking such effort, but that the Church as a whole would gain a wider influence in the general life of the town or village, and be more fully recognised as a force making for the wise and sympathetic handling of the local problems. Further, the Church Council, like all representative bodies, must have an experimental stage, and it is clear that its educational value alone, as well as its attractiveness, must be considerably improved, if it is understood to include within its operations not merely matters of ecclesiastical routine, but the whole social welfare of the community.

95. We have said that there are exceptions to the general custom by which Parochial Church Councils deal only or chiefly with ecclesiastical matters. We are glad to notice that the Diocesan Regulations of the Diocese of London (1919) contain the following important directions :—

"The Parochial Church Council constituted under the 'Constitutions and Rules' should include in its functions and operations : I. Evangelisation : (a) at home, (b) abroad ; II. Social Service : (a) Temperance, (b) Purity, (c) Health, (d) Housing ; III. Hospitality and Fellowship ; IV. Assistance ; V. Work among children and young people."

These directions might well be followed outside the particular diocese to which they specially apply. In large urban parishes it may be desirable to form special committees of the Council for these purposes, with power to co-opt ; but in any case it would be well for the Council to consider such purposes as included in its normal functions.

96. We recommend, therefore, that the Parochial Church Councils, now to be formed in accordance with the Constitution of the National Assembly of the Church of England in every parish, should include, as one of their main duties, an active responsibility for the health, the education, the recreation and the general life of the whole community.

97. As to the actual methods to be followed by the Parochial Church Council in discharging this general responsibility, we do not feel that we can lay down any rigid scheme or plan. Local circumstances must vary a good deal. Some parishes may find it possible and desirable to undertake systematic relief work on a large scale, and a Report of valuable work done on these lines in a South London Parish will be found in Appendix IV. B., a Report to which we invite the most careful attention. Other parishes may employ a single trained social worker as secretary of the Church Council (or its special Social Service Committee) ; and a trained lay secretary, in many instances, may prove of inestimable value as the Director of social service and study in

the parish, corresponding to the Director of Social Studies in the Diocese.* Others, again, may use the special Social Service Committee of the Church Council as a kind of Committee of Public Welfare, working on an entirely voluntary basis, which would undertake inquiries into specific social questions, organise the education and policy of the parish, work up study circles, arrange for friendly visiting where necessary, and generally stimulate personal service and promote such new effort to meet local needs as may seem advisable.

98. In brief, what we are urging is the active recognition of the general responsibilities of the Church, through its Church Council, for the welfare of the people of the whole parish ; and the principle which we would enforce is this, that whether the larger part of the actual administrative work is done by a special staff of workers or not, or under the direction of the Church Council, or a special committee of the Church Council, it should all be looked upon as the work and responsibility of the Church members as a body.

(c) Co-operation.

99. Thus the Parochial Church Council is the representative assembly of the co-operative commonwealth of Churchpeople in each parish. And it will endeavour to co-operate with all agencies, State or voluntary, existing in its neighbourhood for the development of human life and character.

100. The Parochial Church Council, therefore, represents the Church in its own particular area, and we trust that it will endeavour to give all the assistance it can to other organisations definitely working for the social welfare of the community in that area. As the Church is a co-operative society viewed from the point of view of internal relationships between its own members, so it must also be a co-operative society viewed from the point of view of other societies touching it at different points. We may surely look to the Parochial Church Council to put the Church workers of the parish at the disposal of the community to give effect to recent social legislation as well as to the charitable efforts of private societies and agencies existing in the parish.

101. For example, we should like to see the parish nurse recognised as the official health visitor for that particular area, and the Church worker recognising his, or her, responsibility for the children of the parish, by serving on the local Care Committee. Here too, it seems to us, our help would be both useful and welcome. As is stated in the Annual Report of the Medical Officer of the Local Government Board for 1917-1918 : " The saving of life and the improvement of health of the community—so far as these are controllable by communal action—

* See p. 20.

must depend in the main on the efficiency of the work of the various local authorities of the country. These local authorities, if their full possibilities of success are to be realised, must secure the assistance of the many voluntary agencies and workers in their area who are concerned in attending to the sick, in relieving poverty and distress, and in influencing public opinion in favour of strenuous work for the health of the community.”*

(d) *Civic Councils of Social Service.*

102. Again, the Parochial Church Council should, we think, give all possible assistance to the new councils of Social Service which are now gradually being set up in different localities, both urban and rural, in connection with the National Council of Social Service. These local Councils consist of representatives of the public bodies and voluntary agencies engaged in social work in the district, and a certain number of co-opted members, with the Mayor for the time being as President. We trust that among these voluntary agencies Church organisations, if not the Churches themselves, will find formal representation. The general object of these Councils is to secure for those living in the particular town or village “the full benefit of social legislation and other administrative measures (public and voluntary) for their welfare.” According to the official literature, amongst its other functions, the Council for a large town will seek—

“(a) To promote the systematic organisation of voluntary social work in the town with a view to securing both the co-ordination of the voluntary agencies and also their co-operation with the official bodies engaged in the same sphere of work. . . .

“(b) To secure the provision of an organised body of visitors able to undertake on behalf of the town friendly visiting and other forms of personal service in social work, where such do not exist.—(Note.—This provision will probably involve the setting up of District Committees).”

103. We believe that the Parochial Church Council could within its own area render invaluable service in the directions thus indicated and similar directions, and that it might provide the nucleus, at any rate, of a band of workers undertaking duties which bring them into the homes of the people, embodying experience, knowledge of conditions of life, of character, of resources, and of difficulties. We have thus, as it seems to us, a great opportunity of putting our Church system into direct and immediate use in the social movement of our generation.†

(e) *Interdenominational Councils of Social Service.*

104. In the foregoing section we have spoken of the relationship between the Parochial Church Council and the civic

* Annual Report of the Medical Officer of the Local Government Board for 1917-18. Cmd. 9168. Page xiv.

† See Appendix IV., C., for the constitution of a Civic Council of Social Service.

Councils of Social Service. There is, however, another kind of Social Council which has an importance of its own. We refer to the Interdenominational Social Councils of which we have already spoken in an earlier chapter.* These Councils contain representatives of the different Christian denominations, and include Anglicans, Roman Catholics and Free Churchmen. Their objects may be defined as :—

(i.) To promote the Kingdom of God :

(a) By informing and rousing the conscience of Christian people in regard to social questions ; and

(b) By upholding the Christian ideals of personal life and of human relationship.

(ii.) To give open and united expression to the convictions of the whole Christian community on social and moral questions.

(iii.) To give support to any movement which, in the judgment of the Council, are calculated to promote the physical, moral, and social welfare of the citizens.

105. They are, therefore, on a definitely Christian basis ; and they should include, in addition to clergy, representative employers, trade unionists, co-operators, professional men and women, educationists, etc., who wish to approach the whole question of the common good from a Christian point of view. A good many of these Councils are already in existence. Naturally their exact methods differ according to local circumstances. In some cases they are already doing the work which the civic Councils of Social Service are doing elsewhere. In other cases they form a Council of Christian Witness whose business it is to bring the influence of all the Christian Churches to bear on civic life generally, and from time to time on some particular problem or crisis of the day. We earnestly hope that where such Councils are not already in existence they may be speedily formed, and that members of the Church of England should take the fullest possible part in them and do all they can, together with the Roman Catholics and Free Churchmen, to secure that the efforts of all who call themselves Christians may be directed to a single end.†

(f) *The Parochial Area.*

106. There is one further point on which we wish to say something in connection with the Parochial Church Council, and that is the size of the parochial area. There is little doubt that, where the parochial area is of substantial size, the opportunity open to the Church is greatly increased. We believe that the present tendency to subdivide parishes into smaller parishes is, in the long run, not beneficial to the Church's influence, or rather the Church's power of service ; and that while Churchpeople in

* See p. 28.

† For particulars of an Interdenominational Social Council see Appendix IV., D.

a particular locality may perhaps receive a certain stimulus, not necessarily permanent, through the formation of a new parish, the Church's power of service in the community as a whole is seriously weakened. To take an example. A hundred years ago the ecclesiastical parish of Lambeth stretched from Lambeth Bridge to the Crystal Palace, and the Church in Lambeth, in the person of its Rector and Churchwardens, counted for a great deal in all civic matters. To-day the old parish of Lambeth is divided into twenty-nine ecclesiastical parishes, and the influence of the Church as a social force in Lambeth as a whole is considerably diminished. The area of the old parish is still the area of the present Borough of Lambeth, and the area also of the present Board of Guardians. We suggest that the Church's opportunities for doing effective social work would be very greatly increased if the parochial area were large rather than small; and if the boundaries of the ecclesiastical parish were as a general rule identical with the boundaries of the area of local government, so that the Church's administration could be on the same large scale as the civil administration. We say nothing of the many advantages which might accrue from the point of view of provision for public worship—for this lies outside our terms of reference—but it is obvious that the Church could do far more for the education, recreation, health and general welfare of those entrusted to it as its parishioners if its authority and organisation were concentrated in a single representative—*e.g.*, a single Rector with his Church Council behind him—than where the authority and organisation are dissipated over a dozen or score of independent incumbents (or even more) and their separate congregations. We suggest, therefore, that the future policy of the Church should be not the subdivision of existing parishes, but the reunion of parishes already divided, and the union of benefices, particularly in country districts, on a large scale: the object to be aimed at in such reunion or union being the vesting of the real responsibility for all the churches in the given area in a single person who would have a genuine and decisive, but constitutional, control in each Church included in the area. This area, in order, as a general rule, to be the same as the area of local government, might be the Borough or the County Borough or the area of the Rural District Council.

107. We have given the Rector as an example of the single representative or authority because we think that the system of the single parish with a single Rector the most effective system. We appreciate the difficulty of securing union of benefices on a large scale, and we realise that actual union might take some time.* We are of opinion, therefore, that our object

* Large use might, however, be made at once of the Union of Benefices Act, 1919. See *antea*, p. 22.

might be partly met (1) if the rural deanery were to be taken as the unit, both in town and country, (2) if the boundaries of the rural deaneries were adjusted so as to coincide with definite areas of local government (or the Borough, County Borough or Rural District), and (3) if the Rural Dean were to be given exactly the same decisive control in each Church in that area as we have predicated above for the Rector of the single united parish. We feel bound to add that in this case it is desirable that the office of Rural Dean should be assigned, as a matter of course, to the Vicar or Rector of the most important parish in the area, and that in appointing the Vicar or Rector of that parish the qualifications necessary for the office of Rural Dean should be kept in view.

108. Finally, we say all this fully realising that such a policy would not and should not be carried out without making adequate provision (a) for a system of "sub-rectors" or "vice-rectors" or "curates-in-charge," with certain definite conditions as to tenure of office; (b) for a general improvement in the status of assistant curates; and (c) for the removal or retirement of Rectors who are ineffective or past their work, together with (d) an adequate system of pensions.

VI.

RURAL PROBLEMS—A NOTE.*

- (a) *The Needs of Country Life.*
- (b) *The Opportunities of Rural Clergy and Laity.*
- (c) *The Village a Community.*

(a) *The Needs of Country Life.*

109. We have from time to time referred to the rural conditions in the section dealing with the training of the clergy. We have endeavoured to indicate the necessity of special training for those of them whose work will lie in country districts. We feel that at the present moment it is very important that all classes of Churchpeople should carefully consider the needs of country life, and endeavour to fit themselves to co-operate efficiently with the increasing efforts of the less fortunate for social improvement. It has become a commonplace that the exodus from country to town must be arrested, and that every endeavour must be made to secure that life in the village should become as attractive, on healthier lines, as it is in the town. In the past, the low rate of wages, the deficiency of

* A fuller treatment of this subject, with particular reference to the training of the clergy and others in co-operation in social matters, will be found in the forthcoming Report of the Archbishops' Committee on *Christianity and Rural Problems* (S.P.C.K., 1920).

houses, the bad accommodation in the houses that did exist, and the want of any corporate recreation in the villages have combined to make it not only usual, but almost inevitable, for young men and young women as they grow up to leave the villages in which they were born. Various efforts are now being made to revive country life. For the first time the wages of agricultural labourers have been raised so considerably that they offer an opportunity of reasonable living. Agricultural Wages Boards, with their County Committees, now fix a minimum wage for every man, woman and child employed in agriculture throughout the country. Agricultural labourers are being organised by trade unions, and it is important that while organisation should be encouraged, a right spirit in the movement should be developed. It should also be recognised by Churchpeople that it is their duty amidst all these material changes to press for opportunity for mental and spiritual development.

110. In the past, Rural Benefit Societies have done very much to help the labourers, and here the official representatives of the Church seem almost wilfully to have dissociated themselves from a movement which had for its object increased independence, self-reliance, and mutual help. Much could have been done by the clergy to encourage the friendly societies which have now been established in the villages for nearly a century. Schoolrooms, parish-rooms, or rooms in the vicarages could have been lent, in which meetings might have been held instead of in the public-houses. The latter have generally become the home of the village friendly society because they alone were prepared to place large rooms at the disposal of the men free of charge. The ritual of the old Orders of the Foresters, Odd-fellows, etc., was religious in character; yet, though most of the members were Churchmen, and the avowed objects seem the natural outcome of thought based on Christian teaching, the only link between the friendly societies and the Church as such would appear to have been a service in church, held for them, possibly, on the occasion of an annual function. But times have now changed. The Old Age Pensions Act, the National Insurance Act, with its sickness, maternity and sanatorium benefits, have placed upon a State footing what was originally the work of the men themselves.

111. A question has been asked: "What is likely to be the result of all this provision by the State and the comparatively high wages? Are these men likely to be more thrifty, better disposed towards each other, and, in effect, better citizens?" It is not too much to say that everything depends on the moral outlook of those who become their intellectual leaders.

112. In many of the old-friendly societies the original spirit is not yet dead. In the villages there is more hope of their

survival than in the towns. In the smaller area the moral control of the small community, the greater knowledge and sympathy between the neighbours, together with expert guidance, enabled the village society to remain a great power for good. Guidance, however, must be entirely divorced from patronage. The time has passed when the villagers are prepared to accept the domination of either the squire or the parson. The young men who have been taken off the land to fight their country's battles and are now returning to their villages have a wider outlook, a larger knowledge of life, than would have otherwise fallen to their lot. Most of them probably, are anxious for an open-air life. They have heard much from the men with whom they have mixed from Canada, Australia, New Zealand, and South Africa, of the greater freedom of life in the Colonies. If they are to remain in the villages they will want to have a say in the management of the village. They will want themselves to take part in the arrangements not only of the unions, the benefit society and the co-operative society, but in the establishment of village clubs, where a reasonable recreation can be obtained.

(b) *The Opportunities of Rural Clergy and Laity.*

113. The clergy can do much to help in all the new departures which better wages and better conditions and shorter hours will make possible in the village. Village housing is deplorable ; the clergy have acquiesced in it too long. They must press on the new housing schemes required under the recent legislation. They can also do much to encourage the men and the women to consider political and industrial questions, and to learn to think solidly and reasonably about them. One of the most urgent needs for the labourer, it has been stated, is to learn self-government, to run a candidate for every local body, the parish council, school management, the urban district council, even the county council. The labourers in the past have had no means of making their opinions felt or of getting proper representation. The clergy can guide them by training speakers, by arranging for a Study Band or Class, by seeing that they get a knowledge of facts—and the sort of facts which tell—and that as far as possible there is a village library containing books of all sorts, to which they have every access. In the Parish Magazines the clergy could do much to encourage discussion ; to point out books on subjects of the day, and to make themselves really intellectual leaders in their villages.

114. They can do much to stimulate the appetite for education in its widest sense ; to help groups of villagers to study problems of various kinds, of national and international reconstruction, of agriculture and rural life, to teach them something

of the glory of literature, or the beauty of music, or to encourage the study and practice of the drama as a way of popular recreation and self-expression. But, of course, all this means that the clergy must be living men themselves, and ready to take infinite trouble to be, all the time, listeners and learners.

115. It is not, however, only the *men* who have to be considered. The dullness of village life has weighed heavily upon the women of the community. During the war the urgent need for household economy and increased agricultural production made the way ready for the introduction of Women's Institutes, the permanent objects of which are summarised as "providing a centre for educational and social intercourse and for all local activities." The movement originated in Canada twenty-five years ago, and there seems every prospect of some such organisation becoming a permanent feature of English village life. Their scope includes not only simple instruction in domestic economy and hygiene,—the welfare of children and social entertainments, but political and industrial questions are discussed, new laws and statutory obligations and powers are explained by trained lecturers and other competent persons. A constant effort is made to lessen the drudgery of household cares by the discussion of better methods of housewifery and to give the newly enfranchised voters opportunities of learning how to exercise their new powers. Experience shows that they are very eager to obtain this practical knowledge.

116. For the purposes of this Report, it is well to notice that the clergy were not officially called upon to co-operate in the initiation of the Institutes in England, which are democratic in constitution and undenominational in character. The call at the outset was to persons of goodwill—patriots first and foremost, Christians, as it were, by accident. It is significant that a great movement for the benefit of women and the betterment of country life of set purpose, should be promoted, as it were, in complete independence of the Church.

117. But it is not only the clergy who must take their part in this. Churchpeople generally can co-operate by making themselves acquainted with State action first, and showing a width of knowledge which will lead the people to come for advice and for help, whether the question is compensation, increase of wages, illegal hours of employment, unhealthy surroundings, trade union organisation, or the establishment of co-operation in agriculture; and they must co-operate because Christianity requires that they should be ready to give their best to their neighbours.

118. In agricultural matters the Church can co-operate with the State after learning what the State is doing, by thinking what it can do further, and by planning how it should do what-

ever is necessary : and the Church can look at any progress from the standpoint of the ideal rather than the material. It must never be supposed that the country people do not think—that they are wanting in spiritual and intellectual capacity. They may be less articulate than the townsmen : they are under less intellectual stimulus ; but they have, in fact, a shrewd and true critical power. They think, possibly, more slowly, but perhaps also more solidly, and, with the greater leisure which they will now have, there is every chance of their getting greater opportunities of self-development. Under the new Education Act, continuation schools will be required in the country as in the towns. There will be enormous opportunities for the development of education arising from that one fact alone ; for the continuation schools need not be limited to the boys and girls, who will be by law compelled to attend. There are many problems of rural education to be solved. Not the least difficult is the question, as to how far it is possible to give in rural schools a really sound education which shall include a knowledge of rural pursuits and inculcate a love of the country, without sacrificing general efficiency and adaptability to the life of the town. It is clear that rural clergy and Churchpeople resident in the country should be ready to devote themselves to the consideration of these very special questions.

(c) *The Village a Community.*

119. It is essential that the gentry, the farmers, and the labourers should all take a share in the revival of country life. The Church must endeavour to bridge the gulf between the farmers and the labourers, which seems unfortunately not to be diminishing. This is all the more important as great landed estates are now being broken up and the traditional ideas which have bound the labourers to the landowners for generations are being severed.

120. There is no greater need in country life than the awakening of the community spirit. The village is a community like the family, but its common life demands some sort of organ through which it can find expression. We believe that the new Parochial Church Councils, which will be set up in villages as well as towns, will be real aids to this end. But we also want something wider in which Church and Chapel, landlord, farmer and labourer, Tory and Radical, can all meet with complete freedom. That is to say we want a village Social Council corresponding, with the necessary difference, to the urban Social Councils of which we have already spoken. We believe that by helping to secure the formation of these Councils, and so promoting self-expression and mutual understanding and service among all classes in the village, Churchmen and

Churchwomen would do much to raise the whole standard of rural life.*

VII.

CONCLUSION.

121. If we may summarise briefly what we have said above, we feel that it is essential that the clergy, Church workers and laity should widen and extend their conception of Church work, so that it embraces all work which tends to the uplifting of society. In order that the Church may influence the progress of social reform and spiritualise the efforts of those engaged in it, it is essential that the clergy, and all the full-time Church workers, should undergo some term of training to enable them to carry on their work with understanding, as well as with good will. For the clergy as leaders, training is especially necessary, and we have urged that the Theological Colleges should include courses of social study in their curriculum; and further, that deacons and junior clergy should have such training extended and made deeper in the early years of their ministry. We believe that Churchpeople generally should have a much fuller understanding of the industrial and social conditions of those among whom they live. We suggest that in each diocese arrangements should be made for the direction of Social Service, and that lectures, articles in *Diocesan Gazettes*, summer schools and Social Days might all be useful in securing a new conception of the Church's task. We suggest also that Parochial Church Councils should be set up and maintained, with a special responsibility for social service, and that the continuity of the action of the Church in the parish ought to be secured. We desire to urge that Churchmen and Churchwomen should throw themselves into all the different branches of social service which are being started by the Government or by local authorities. We wish it to be specially borne in mind that the work of the Church is not only among the poor and needy, that it is not the Church's business merely to deal with questions of material relief, but that the whole body of the nation and the life of the nation on all its sides, spiritual, moral, physical, must be considered. We urge that it is the Church's business to inculcate in her members, of all classes alike, the spirit of unselfish co-operation, and to bring into the conduct of the affairs of the nation that true spirit of complete sympathy which is summed up in the phrase: "Thou shalt love thy neighbour as thyself."

* We would call attention to a suggestive paper, "The Village Social Council," by S. Bostock, 1919, published by the National Council of Social Service, 8A, New Cavendish Street, W., price 2d.

SUMMARY OF PRINCIPAL RECOMMENDATIONS.

I. GENERAL.

We recommend :

122. That the physical, as well as the moral and spiritual, welfare of all classes in the community should be recognised as a primary concern of the Christian Church in its corporate capacity.

II. THE TRAINING OF CANDIDATES FOR HOLY ORDERS.

We recommend :

123. That immediate provision should be made in or by every Theological College for suitable instruction during a period of at least two terms or six months in the history and outlines of economic and industrial conditions, with special reference to the present day.

124. That closer relations should be established between Theological Colleges and the Universities in connection with social studies.

125. That the Church of England should establish Hostels in University towns.

126. That where it is not possible to arrange for Theological students to take a course of social study at a University,

(a) courses of lectures on social subjects should be given in Theological Colleges by University lecturers on " tutorial class " lines, in order to make the students familiar with the method, and to encourage the practice of free discussion ;

(b) theological students should visit urban industrial and, if possible, rural centres under proper guidance.

III. THE TRAINING OF THE CLERGY AFTER ORDINATION.

We recommend :

127. That a Director of Social Studies be appointed in each Diocese.

128. That during the first three years of his ministry, every clergyman working in a town should attend an approved course in social science lasting six months ; and if possible under University direction.

129. That during the first three years of his ministry, every clergyman working in a country parish should similarly receive continued training specially adapted to work in rural districts.

130. That fuller use should be made of the *Diocesan Gazette* for purposes of information, and suggestion and advice on social subjects, so as to keep the clergy (and laity) in touch with experiments and developments, which may be adapted to particular needs.

131. That " Social Days " should be held at regular intervals

for the purpose of conference among the clergy on social subjects under expert guidance.

IV. THE LAITY AND SOCIAL SERVICE.

We recommend :

132. That the Church should not be content with merely mitigating social distress, but should recognise its responsibility for cultivating public opinion with a view to removing the causes of this distress.

133. That the laity of the Church, both men and women, should take an active part in the work of Reconstruction and Social Service.

134. That a greater diversity of forms of service should be recognised as Church Work ; and that the term " Church Work " should be definitely regarded as including work upon public bodies.

135. That Churchpeople should, as part of their ministry, take a full share in movements and activities, both educational and industrial, which aim at raising the general level of social life.

136. That Church workers should receive adequate training for the particular form of Social Service upon which they wish to engage.

137. That in the case of whole time Church workers, provision should be made for the payment of an adequate salary, and for the institution of a pension scheme.

V. THE PARISH AND SOCIAL SERVICE.

We recommend :

138. That the duties of the Parochial Church Councils, which are about to be formed in every parish (in accordance with the Constitution of the National Assembly of the Church of England), should include an active responsibility for the health, education, recreation and general well-being of the whole community.

139. That Parochial Church Councils should be ready to co-operate with civic Councils of Social Service established in the locality.

140. That Churchpeople should encourage the formation of Interdenominational Councils of Social Service, for the purpose of securing the co-operation of all Christians in the locality, for the promotion of the common good.

141. That Church buildings should wherever practicable be utilised for social purposes, *e.g.*, meetings of Friendly Societies, Trade Unions, etc.

142. That the Church should seriously consider the results which have ensued through the subdivision of ancient parishes ; and that, in view of the fact that in modern times ecclesiastical areas necessarily depend for purposes of organisation on the

several units of civic administration, parishes should be reunited or united where they do not coincide with Local Government Areas.

VI. RURAL PROBLEMS.

We recommend:

143. That the clergy should be led to realise their responsibility for the quickening of social life in the rural districts, in the development of an educational system with a rural, and not an urban, bias.

144. That the clergy should do all in their power to understand and encourage the work of the Rural Benefit Societies and Trade Unions.

145. That the clergy and laity should promote the formation of Village Social Councils.

(Signed) CYRIL JACKSON (Chairman)

H. L. CHESTER.

G. K. A. BELL.

JANE FERRERS.

THORY GAGE GARDINER.

T. M. MORTON.

H. S. PELHAM.

CONSTANCE SMITH.

DENTON WOODHEAD.

H. L. WOOLLCOMBE.

LEONARD F. BROWNE (Hon.
Secretary).

January 1st, 1920.

APPENDIX I.

OUTLINE OF A SIX MONTHS' COURSE OF SOCIAL STUDY FOR
CANDIDATES FOR HOLY ORDERS.

The object of a course of social study for men taking Orders should not be to make economic specialists, but to give students the training needed for an understanding of the conditions, movements, and problems with which they will be confronted in the course of their work as clergymen. At present many of them are without any independent point of view with regard to social issues, because they have not been equipped to consider them in a detached and critical spirit; are ignorant of facts of industry and social organisation, a knowledge of which is a condition of good citizenship; and find it difficult to establish sympathetic relations with active minded working people, because they do not understand the movements in which the latter are interested. The object of a course of social study should be to overcome these deficiencies. Thus:

(i.) It should give the historical background without which the main problems of urban life and industry are unintelligible.

(ii.) It should give an introduction to the main industrial and social questions of to-day, including modern social movements.

(iii.) It should acquaint students with the work of the main agencies of social improvement.

(iv.) It should give enough familiarity with economic argument to enable students to avoid obvious fallacies and to save them from repeating as the last word on the subject theories which have been discredited for fifty years. A six months' course might include the following subjects, though, of course, many variations are possible.

I.—SOCIAL AND ECONOMIC HISTORY.

(i.) Social History since 1750.

E.g., the condition of England in 1750: population, industry and agriculture. The agrarian changes and the enclosing movement. The industrial revolution and the rise of modern industry. The social effects of the industrial revolution. The policy of the Government. Adam Smith. The rise of trade unions. Chartism. Co-operation. Factory legislation. Commercial policy. The development of Public Health and

Education. The growth of combines and monopolies. Changes in industrial relations since 1880, etc.

(ii.) The development of Christian Thought on questions of social morality.

II.—INDUSTRIAL AND SOCIAL PROBLEMS.

E.g., the characteristics of modern industrial organisation. Trade Unions, their objects and methods. Co-operation. The relations between employer and employed. Various proposals for giving the workers "control of industry." Unemployment, its causes and types. Proposals for preventing and alleviating it. Remedies for low wages and long hours; the Trade Boards Act and Factory Legislation. The housing problem, the present position and proposals for dealing with it. Education: the recent developments and the defects and possibilities of the educational system. Problems of rural life and agriculture, etc.

III.—LOCAL GOVERNMENT AS BEARING ON SOCIAL CONDITIONS.

E.g., the organs of Local Government. Their development in the nineteenth century. Their main duties and powers. Public Health, Education, the Poor Law. The relation of Local Government to voluntary agencies.

IV.—ECONOMIC ANALYSIS WITH SPECIAL REFERENCE TO SOCIAL CONDITIONS AND POLICY.

APPENDIX II.

TRAINING CENTRES FOR SOCIAL SERVICE.

(a) University Courses.

1. The most thorough form of training for any branch of professional or voluntary social work is in most cases a course of study, extending from one to two years, undertaken in connection with the social study department of a University. The length of time required depends on the previous training and experience of the individual student. The course usually includes such subjects as social economics, industrial history, social philosophy, and the study of modern institutions, and is accompanied by practical work under the direction of experienced administrators and social workers. For this purpose University Departments are closely associated with University Settlements and other bodies engaged in different forms of practical administration, both under public and voluntary control. Provision is usually made for those who wish to prepare for some form of social effort demanding technical or specialised instruction, either by permitting specialisation during their second year of training, or by the arrangement of supplementary courses.

2. The following is a list of the University Departments at which such training for social service may be had :—

The University of Belfast.—Apply The Director of Social Service, Queen's University, Belfast.

The University of Birmingham.—Apply The Chairman, Social Study Committee, The University, Edmund Street, Birmingham.

The University of Bristol.—Apply The Registrar, the University, Bristol; or The Warden, University Settlement, Barton Hill, Bristol.

The University of Edinburgh.—Apply The Director, School of Social Study and Training, The University, Edinburgh.

The University of Glasgow.—Apply The Hon. Secretary, Glasgow School of Social Study and Training, 30, Lilybank Gardens, Glasgow, W.

The University of Leeds.—Apply The Secretary, The University, Leeds.

The University of London.—*Bedford College:* Apply The Director of Social Studies, Bedford College, Regent's Park, N.W.1. *King's College for Women:* Apply The Dean, Household and Social Science Department, King's College for Women, Campden Hill Road, W.8. *Ratan Tata Department:* Apply The Director, Ratan Tata Department of Social Science and Administration, Clare Market, London, S.E.

The University of Manchester.—Apply The Secretary, Social Study Committee, The University, Manchester.

The University of Oxford.—Apply L. L. Price, Esq., Oriel College, Oxford ; or The Secretary, Barnett House, Oxford.

The University of Wales.—*University College, Cardiff:* Apply The Dean of the Faculty of Arts, University College, Cardiff.

Further information in regard to University Courses may be obtained from :—

The Joint University Council for Social Studies,
Hon. Secretary, Miss Macadam,
50, Romney Street,
Westminster, S.W.1.

(b) *Other Training Centres.*

3. Other schemes for training for social service are too numerous to specify in detail. They vary according to basis (*i.e.*, whether definitely religious or otherwise), aims (*i.e.*, whether with a general or specialised purpose), and organisation (*i.e.*, whether residential or non-residential).

Further information may be obtained from :—

The National Council of Social Service,
Secretary : L. F. Ellis, D.S.O., M.C.,
8a, New Cavendish Street,
London, W.1.

APPENDIX III.

WOMEN'S WORK IN THE PARISH : AN EXPERIMENT.

The Rev. T. Guy Rogers, B.D., M.C. (Vicar of West Ham), gave the Committee particulars of the experiment with regard to women's work which was being made in his parish. The population is 27,000, containing clerks, artisans, and working people of all kinds. He has four women now at work, who have had special training and experience in their professions outside recognised Church work. They receive salaries of £160-£120 with residence provided free in the Women's Hostel. Further particulars are as follows :—

1. *Miss A.*—Trained at the Froebel Institute, London. Student of London University. Two years' Settlement work and seven years' experience of educational work. Experience in Student Christian Movement work.

She is head of the Hostel in which the women workers reside, and head of the women's side of the work of the parish. She advises on questions dealing with women's, girls', or children's work. The particular sections of parochial work under her immediate care are :—

(a) Assisting in the preparation of girl candidates for confirmation ;

(b) Superintendence of Sunday School work. Reforming methods and training of Sunday School teachers.

(c) Women's work. Mothers' Union and Club for working women.

(d) Club for elder working girls.

(e) Serving on various outside committees for social and religious work. (Christian Social service, Day Nursery and Maternity Centre, Sunday School Associations for the Deanery.)

2. *Miss B.*—Newnham College, Cambridge, Classical Tripos. Two years' experience in teaching and in social work among girls. Experience in Student Christian Movement work.

(a) Superintends girls' Bible classes, reorganising on study circle lines.

(b) Responsible for Girl Guide work in the parish.

(c) Club for younger working girls.

(d) Serves on various outside committees, Girl Guides, After-Care, Juvenile Organisations Committee.

3. *Miss C.*—Trained at Froebel Institute, London. Two years' experience in teaching and as Scoutmaster.

(a) Has special charge of work among school children.

(b) Junior Guides, Brownies, Play Centres, Sunday School.

(c) Secretary of Children's Country Holiday Fund for the District.

(d) Serves on various Committees concerning Children, Invalid Children's Aid Association, etc.

4. *Miss D.*—Trained in Social Work (Charity Organisation Society, Hospital work, etc.). Two years' experience at a Settlement.

(a) Acts as almoner to the parish.

(b) Reorganises relief work in the parish.

(c) Serves on various local relief committees.

Some results of the experiment :—

1. Greater thoroughness in dealing with social and educational problems—*e.g.*, the rougher type of girl has been more carefully studied and more efficiently reached ; the children's work is in process of co-ordination through a Children's Welfare Committee ; a higher standard of " aim " amongst voluntary workers is being gradually introduced.

2. The spirit of enterprise and experiment has been largely fostered and new and modern methods commended.

3. A proof has been given that it is possible, within the parochial machinery of the Church of England, for men and women to enjoy an equal status, and to work together in close co-operation, pooling experiences, and making a common end.

APPENDIX IV.

PAROCHIAL CHURCH COUNCILS⁷ AND COUNCILS OF SOCIAL SERVICE.

A.

THE PAROCHIAL CHURCH COUNCIL.

The Constitution of the Parochial Church Council according to the Rules for the Representation of the Laity in the National Assembly of the Church of England.

(1) The parochial Church Council shall consist of:—

(i.) the incumbent or licensed curate in charge of the parish ;

(ii.) the licensed assistant curate or the senior licensed assistant curate, where there are more than one, and the churchwardens being communicant members of the Church of England, and any lay representatives for the parish on the Ruridecanal Conference and on the Diocesan Conference ;

(iii.) such number of lay representatives (who may be of either sex) as the Annual Parochial Church Meeting in the first instance decides. The number may be altered from time to time by a resolution passed at such meeting, but so that the alteration shall not take effect until the year following the date at which it is made ;

(iv.) co-opted members, if the Council so decides, not exceeding in number one-fifth of the elected lay representatives, and being either in Holy Orders or lay communicant members of the Church of England, of either sex, of twenty-one years of age or upwards.

2. The incumbent or licensed curate in charge of the parish shall be chairman.

3. A lay representative of either sex shall be elected as vice-chairman.

4. On representation made to the Archdeacon by a majority of the lay members of the Council, or by one-tenth of the electors on the parochial roll, and deemed by the Archdeacon to show sufficient cause for the same, the Archdeacon shall convene a special meeting of the Council or the Parochial Church Meeting, and shall either take the chair himself or shall appoint a chairman to preside at such meeting.

5. At any such special meeting when notice has been given of a motion for any representation to the Bishop relating to the conduct of the incumbent, the Archdeacon may, in his discretion, request the incumbent not to be present, but to make a communication in writing to the chairman. If such communication be made it shall be read to the meeting.

(See *National Assembly of the Church of England Constitution*, Rules for the Representation of the Laity, etc. (1919) S.P.C.K., 6d.)

B.

ST. MARY LAMBETH PAROCHIAL RELIEF COMMITTEE.

1. The theory on which rests the St. Mary Lambeth Parochial Relief Committee is that the Church exists to serve the needs, physical, moral, spiritual, of the parishioners, without regard to denominational preference. In as much as the Church is responsible in the sight of God and men for the well-being of all, it is in duty bound to provide that every agency of every kind which can help forward those committed to the Church's care should be used to the fullest extent : that the Christian spirit inherent in all forms of social organisation should be strengthened and developed : and the various forms and methods of social and religious service made available for the benefit of all who need.

2. The duty of the Council is to bring (through six whole-time visitors) individuals into touch with organisations suited to particular needs. (The population of the district is about 9,600 : over 50,000 visits are paid in the year in about 1,000 homes.)

3. The Council discharges the functions of the Charity Organisation Society in the district, and is officially recognised as its representative.

4. In effect, the Council is allowed to be the servants of the following organisations :—

(a) *Infant (pre- and post-natal) and Child Welfare up to — years* : Two trained and qualified visitors (recognised by the Health Authority of the Borough) report direct to the Medical Officer of Health.

The Council is responsible for securing the provision of “treatment” ; nourishment and convalescence being regarded as part of “treatment.” In this, as in all cases of sickness, the greatest help was provided by the resident medical staff of the Poor Law Lambeth Infirmary.

(b) *School Care Committees* :

- (i.) Medical (and Surgical) ;
- (ii.) After-Care ;
- (iii.) Feeding.

By the special permission of the London County Council, the Council is responsible both for visiting and treatment of all children resident in the district regardless of the school attended. The Council was officially represented on the Care and After-Care Committees of the Provided and Non-Provided Schools attended by the bulk of the children resident in the area. The Children's Country Holiday Fund work was similarly handled.

(c) *General Hospitals* : The Council works in the closest co-operation with both the In- and the Out-Patients' Departments. They carry out the doctors' instructions as to nourishments, convalescence, etc., and report on “home conditions” ; they are responsible for all “tuberculosis visiting.”

(d) The Council is permitted to discharge the functions of the Soldiers' and Sailors' Families' Association, the Soldiers' and Sailors' Help Society, and the Prince of Wales' Fund, subject to report in each case and the visiting of the homes for the War Pensions Committee.

(e) The Council is responsible for the visiting of absentee (Day and Sunday) school children, in one group of day schools, reporting the cause of absence to the teacher before the opening of the next session. They were thus enabled to “pick up” informal notifications of illness, especially in times of epidemic sickness (e.g., measles, whooping cough, etc.).

(f) The Council is responsible for thrift (including War

Savings), clubs, boot and clothing clubs, etc., all accounts being supervised weekly by a trained and competent accountant.

5. The Council consists of the clergy (who act as visitors in particular cases), the visitors, and other parochial workers (heads of clubs, etc.), and, so far as possible, of representatives of the several organisations working in the district or neighbourhood (*e.g.*, Charity Organisation Society, the Society for Relief of Distress, etc.).

6. The advantages of this method of parochial organisation may be roughly summarised :—

(a) The *Church* stands for the betterment of human life through the "service" of individuals: parishioners realise that whatever is right, is right: whatever wrong the Church must try to mend it. The spirit of cheeriness, friendliness, fellowship, helpfulness, was obvious, and obviously reciprocated.

(b) The people learned to play straight: soon came to resemble Dr. Arnold's Rugby boys: some knew they would get found out: most liked and trusted the visitors, and the visitors liked and trusted them: the little office was one of the cheeriest places in Lambeth.

(c) Ten per cent. of the money needed for relief was provided by the recipients themselves. There were no "bad" debts. Applicants' contributions towards the cost of assistance were very generous, but they were never allowed to make impossible promises.

(d) The people were most friendly to the Church—a feeling expressed sometimes by criticisms of extraneous philanthropists of the patronising or pauperising type.

(e) Over 12 per cent. of the total population enlisted before conscription was generally anticipated: this high figure was due, in part, to the fact that all separation allowance (like insurance society) difficulties were handled by the Council: in part to the fact that the Council was responsible for the Registration of 1915.

(f) The duplication and re-duplication of identical enquiries by independent organisations were avoided.

(g) The people regarded the Council as the Church, because they went about trying *to do good*, and to lessen human suffering and anguish.

NOTE.—The above statement gives some important particulars as to the work done by a particular Parochial Relief Committee. It does not, however, go into the principles which underlie the actual administration of the necessary funds. It is stated above that ten per cent. of the money needed for relief is provided by the recipients themselves: and this leaves ninety per cent. of the money to be provided from other sources. It is,

of course, very important that all this money, whether the sums handled be large or small, should be administered in the best way. It is equally important that the whole of the work done by Parochial Relief Committees or Parochial Assistance Committees, should be constructive. Valuable information and recommendations with regard to the question of Relief may be found in the "Report of a Committee on the Method of Distribution of Alms in the Rural Deanery of Stepney (1917)," to be obtained from the Secretary, Charity Organisation Society, Denison House, Vauxhall Bridge Road, London, S.W.1. The Report contains a Foreword written by the Bishop of Oxford (Dr. Burge) from which the following extract is taken :—

"The one solid objection raised is the objection that it takes relief out of the sole hands of the Vicar, and that is exactly the one thing that ought to be done. "Silver and Gold have I none, but such as I have I give thee" ought to be the first principle of a Vicar's ministry. I am truly thankful to see so much of what I have constantly urged in days gone by being here shaped into practice."

Let people read Canon LXXIV., [especially the last clause

"The which alms and devotions of the people the keepers of the keys (*i.e.*, of the Alms Chest) shall yearly, quarterly, or oftener (as need requireth) take out of the chest and distribute the same in the presence of most of the parish or *six of the chief of them.*" (There's your Parochial Committee) "to be truly and faithfully delivered to their most poor and needy neighbours."

There's nothing whatever here to suggest the parson's sole discretion in the matter, *that* is quite a modern and perverted notion.

C.

WARRINGTON AND DISTRICT COUNCIL OF SOCIAL SERVICE.

Constitution and Schedule, as adopted 22nd September, 1919.

1. The name of the Council shall be THE WARRINGTON AND DISTRICT COUNCIL OF SOCIAL SERVICE.

The area shall comprise the following Districts :—The County Borough of Warrington, the Townships of Thelwall, Grappenhall, Latchford Without, Stockton Heath, Lower Walton, Higher Walton, Moore and Daresbury, and the Townships of Burtonwood, Cuerdley, Great Sankey, Penketh, Poulton with Fearnhead, Rixton with Glazebrook, Southworth with Croft, Winwick with Hulme, Woolston with Martinscroft, and Houghton, Middleton and Arbury.

2. The general object of the Council shall be to secure for the citizens of Warrington and District the full benefits of social legislation and other administrative measures (public and voluntary) for their welfare ; and for this purpose :—

(a) To promote the systematic organisation of voluntary social work in the Town and District with a view to securing both the co-ordination of the voluntary agencies, and also their co-operation with the official bodies engaged in the same sphere of work.

(b) To compile a list of voluntary agencies engaged in social work, and of voluntary visitors, and to bring all Social Workers into personal touch with one another.

(c) To co-operate in promoting or developing a mutual register of assistance and care.

(d) To secure the provision of an organised body of visitors able to undertake friendly visiting and other forms of personal service in social work, where such do not exist. (Note.—This provision may involve the setting up of District Committees.)

(e) To promote the training of social workers.

(f) To undertake enquiries in specific social questions, and to convene conferences thereon.

(g) To spread information by means of a local handbook, journal, leaflets, etc., and to exchange information with similar councils elsewhere.

(h) To be a body capable, if requested, of administering funds for the general well-being of the Town and District.

(i) To take such other action as may be decided upon by the Council.

3. It is not intended that the Council shall in any way interfere with the funds or internal management of any affiliated body or agency.

4. The Council shall consist of :—

(a) Representatives of the public bodies and voluntary agencies engaged in social work set forth in the Schedule, which may be amended from time to time.

(b) Co-opted members not exceeding one-third of the total number of Representative Members.

5. Each agency on the Schedule shall appoint its own representative or representatives.

6. The Mayor of Warrington for the time being shall be President of the Council. The Council shall appoint from its own number a Chairman, Hon. Secretary, and Hon. Treasurer

7. The Council shall appoint an Executive Committee and define its duties.

8. The Council shall meet at least twice a year.

9. The Council shall have power to charge to organisations an annual affiliation fee of 2s. 6d., and to receive and deal with monies.

10. An Annual Meeting of the Council shall be held in the month of February, at which a Report and Financial Statement for the year ending 31st December shall be submitted by the Executive Committee; 14 days' notice of such meeting shall be given.

11. Alterations of the Constitution may only be made at the annual meeting. Notice of any proposed alteration must be received by the Hon. Secretary, in writing, not less than 28 days before such meeting, and must be incorporated in the notice calling the meeting.

SCHEDULE OF REPRESENTATIVE MEMBERS.

PUBLIC BODIES.

1. Town Council	...	...	...	...	...	4
2. Board of Guardians	...	...	...	...	...	3
3. Insurance Committee	...	...	...	...	...	2
4. War Pensions Committee	...	...	...	...	...	2
5. Warrington Rural District Council	...	...	...	...	...	1
6. Warrington Rural District War Pensions Committee	...	...	...	...	...	1
7. Runcorn Rural District Council	...	...	...	...	...	1
8. Runcorn Rural District War Pensions Committee	...	...	...	...	...	1
9. Runcorn Board of Guardians	...	...	...	...	...	1
10. Employment Exchange (Local Employment Committee)	...	...	...	...	...	1

LOCAL VOLUNTARY AGENCIES.

11. Adult School	...	...	...	...	...	1
12. Beamont Pension Fund	...	...	...	...	...	1
13. British Red Cross Society (Daresbury and Warrington Division)	...	...	...	...	...	1
14. Caledonian Association	...	...	...	...	...	1
15. Catholic Union	...	...	...	...	...	8
16. Central Organisations Committee	...	...	...	...	...	1
17. Chamber of Commerce	...	...	...	...	...	1
18. Charity Investigation Society	...	...	...	...	...	1
19. Children's Summer Camp	...	...	...	...	...	1
20. Citizens' Temperance League	...	...	...	...	...	1
21. Cripples' Guild	...	...	...	...	...	1
22. Deaf and Dumb Society	...	...	...	...	...	1
23. District Nursing Association	...	...	...	...	...	1
24. Free Church Council	...	...	...	...	...	8

25. Friendly Societies' Council	...	...	...	...	2
26. Greenhall, Whitley Fund	...	...	...	...	1
27. Guild of Help	...	...	...	...	1
28. Licensed Victuallers' Association	...	...	...	...	1
29. Midwives' Association	...	...	...	...	1
30. Mothers' and Babies' Welcome	...	...	...	...	1
31. National League of the Blind (Warrington Branch)	...	...	...	...	1
32. National Society for the Prevention of Cruelty to Children (Warrington Branch)	...	...	...	...	1
33. Needlework Guild	...	...	...	...	1
34. Old People's Treat	...	...	...	...	1
35. Order of St. John (Warrington Branch)	...	...	...	...	1
36. Police Court Mission	...	...	...	...	1
37. Salvation Army	...	...	...	...	1
38. Society of Friends	...	...	...	...	1
39. Stockton Heath Nursing Association	...	...	...	...	1
40. Sunday School Union (Warrington and District)	...	...	...	...	1
41. Thewlis Charity	...	...	...	...	1
42. Thomas Morris Charity	...	...	...	...	1
43. Trades and Labour Council	...	...	...	...	1
44. Tuberculosis Care Committee	...	...	...	...	1
45. United Kingdom Commercial Travellers' Association	...	...	...	...	1
46. War Savings Committee	...	...	...	...	1
47. Warrington Church Society	...	...	...	...	10
48. Warrington Crèche Committee	...	...	...	...	1
49. Warrington and District Unitarians	...	...	...	...	1
50. Warrington Infirmary	...	...	...	...	1
51. Women's Citizen Association	...	...	...	...	1
52. Women's Co-operative Guild	...	...	...	...	1
53. Workers' Educational Association	...	...	...	...	1
54. Young Men's Christian Association	...	...	...	...	1

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NOTE.—The Constitution and Schedule given above are a good example of a civic Council of Social Service. Further information with regard to this and other civic Councils may be had from—

The National Council of Social Service,
Secretary—L. F. Ellis, D.S.O., M.C.,
8a, New Cavendish Street,

London, W.1.

D.

THE WAKEFIELD UNITED CHRISTIAN SOCIAL COUNCIL.

Name.—The Council shall be known as THE WAKEFIELD UNITED CHRISTIAN SOCIAL COUNCIL.

Objects.—The objects of the Council shall be :—

(1) To promote the Kingdom of God :

(a) By informing and rousing the conscience of Christian people in regard to social and moral questions.

(b) By upholding the Christian ideals of personal life and of human relationship.

(2) To give open and united expression to the convictions of the whole Christian community of Wakefield and District on social and moral questions.

(3) To promote or support any movements which in the judgment of the Council are calculated to improve the physical, moral and social welfare of the citizens.

Constitution.—(1) The Council shall consist of three representatives (clerical or lay) of each Christian congregation that desires to be represented, and shall have power to co-opt additional members not exceeding ten.

(NOTE.—If any doubt shall arise as to the qualification of a congregation for representation, the matter shall be referred to the Executive Committee.)

(2) The Officers of the Council shall be : A President, two Vice-Presidents, an Honorary Treasurer, and two Honorary Secretaries, all of whom shall be elected at the Annual Meeting, which shall be held in May.

(3) There shall be an Executive Committee, which shall consist of the officers and ten other members, to be elected by the Council at the Annual Meeting from its own members. The Executive Committee shall appoint its own Chairman and Vice-Chairman. Six shall form a quorum.

(4) The Council shall meet at least twice a year to receive reports from its Executive Committee, and for other business.

(5) The Executive Committee shall have power :—

(a) To appoint District Committees.

(b) To appoint temporary or Standing Sub-Committees for specific purposes.

(c) In dealing with any particular subject to co-opt temporary members.

(6) It shall be the duty of the Executive Committee to inform the representatives of the congregations of movements for religious, moral and social reform, as well as of dangers which

may seem to threaten the higher welfare of the community, and to take such steps as may seem to them desirable in connection therewith.

(7) Each congregation represented on the Council shall be asked to pay a minimum subscription of 2s. 6d. annually per representative appointed, towards the working expenses of the Council.

(8) No alteration of this constitution shall be made except by a resolution passed at an Annual Meeting of the Council, or at a Special Meeting convened for the purpose upon a requisition signed by at least ten members of the Council. The terms of any proposed alteration shall be sent to each member of the Council not less than fourteen days before the meeting at which such alteration is to be discussed.

NOTE.—The above is a good example of an Interdenominational Council of Social Service. Information with regard to the work of this and other Interdenominational Councils, together with advice as to the starting of such Councils, may be obtained from—

The Christian Social Crusade,
Secretary—R. St. John Reade,
92, St. George's Square,
London, S.W.1.

